THE UNITED CHURCH Observer

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OF RELIGION

Easter

★

et peals of jubilation
ing out in all the lands;
Vith hearts of deep
elation
et sea with sea clasp
hands;
.et one supreme Te Deum
oll round the world's
highway,
or death is swallowed
up of life,
And Christ is Risen
today.

—*George N. Lovejoy*

Photo by A. Kirker, Montreal

I Go to Northern Ontario

GEORGE A. LITTLE

Director of THE OBSERVER Every Family Plan

A motor trip around Northern Ontario provides a succession of thrills. To travel over broad new highways kept clear of snow night and day, to see dozens of mines filling the skyline, to learn of vast lumbering projects, to feel the contrast between old straggly villages that grew slowly and new streamlined pulp mill towns, and then to land into a uranium rush with people feverishly staking claims—there is never a dull moment. But my primary interest was in the work of the Church, and that, too, had some surprises.

Sorting over my impressions, a few stand out. First and foremost, to one from Central Ontario, is the place of women in the work of the Church. Of course there were Church luncheons, teas, and dinners served by happy groups of women, but I am referring to specific ecclesiastical functions. A young Miss, a fully ordained reverend would come bouncing over the snowbanks in a little English car. An hour later she might be presenting an important report as convener of a Presbytery committee. In one Presbytery, two women, both elders, passed the bread and wine. In another Presbytery a majority of the members present were women. Or a deaconess would represent a congregation. In nearly every Presbytery the President of the Woman's Missionary Society was asked to present a report for information. There was never a trace of embarrassment on either side. The women are accepted as equal partners of the working team. Often I sat wondering what Paul would have said, though Paul himself is in part responsible for the eventual admission of religious equality in Church Courts.

Youth Is There

After a quarter century of continuous membership in a Toronto Presbytery, where age and middle age predominate and where one sees the old familiar faces year after year, it is rather a shock to be told that one Presbytery had a 70 per cent. change of ministerial personnel in one year. The young ordinands take right hold and carry on with no apologies for youth. The work has to be done and they are there to do it—B.A.'s, M.A.'s, B.D.'s and Ph.D.'s are seen in profusion. A lad I knew as a Premier of a Boys' Parliament, later in uniform training in Western Canada, gave a masterly address on communism and played the pipe organ with perfect ease. He is on a seven point charge on an island. The faces of budding young theologians glow as they tell of new babies.

Experience, Too

Experience has a place also. There is that genial Irishman, Dr. James Lyttle, Superintendent of Missions for seven Presbyteries, "Sunny Jim" as he is known, to whom a thousand miles is as nothing when the drive is over, whose portfolio seems always to open magically at the correct file of records. At every Presbytery he has a word to say about the Lorrain Fellowship, a sort of Scottish Rite among ministerial brethren of the north. He knows hundreds of people by their first names, can find his way to manses and parsonages without having to ask directions, can guide a committee, make a public address or rearrange charges with equal ease. His home life is intermittent, but he enjoys the roving work because he loves people and loves the Church. Young ministers look up to him as a father in God. They trust him and he trusts them. Riding with him day after day I heard him sounding their praises, never a word of criticism or blame. My memory went back to J. D. Byrnes and F. L. Brown and

(*Continued on page* 30)

Observer Honour Roll

This is an honour roll!

It's a list of the first 200 congregations in The United Church of Canada enrolled in THE OBSERVER Every Family Plan.

These congregations total nearly 25,000 families now enrolled as new readers of the Church paper.

70,000 copies of this issue are being printed—an all-time high.

THE OBSERVER will publish the names of the second 200 congregations just as soon as they are enrolled in the Plan.

Fred Victor Mission, Toronto, Ont.
St. Andrew's, Nanaimo, B.C.
St. Paul's, Stirling, Ont.
Carmel, Stirling, Ont.
Ituna, Saskatchewan.
Cape Mudge, Quathiaski, B.C.
Birchy Bay South, Campbellton, Newfoundland.
Angus Charge, Ont.
Mount Paul, North Kamloops, B.C.
Eston, Saskatchewan.
Zion, Brantford, Ont.
Central Lot 16, Richmond Bay, P.E.I.
Croton, Thamesville, Ont.
Caledonia, Sherbrooke, N.S.
East River, Sherbrooke, N.S.
Richview, Toronto, Ont.
Bethany, Toronto, Ont.
Hawkesbury, Ontario.
Central, Kleinburg, Ont.
Glenelg, Sherbrooke, N.S.
St. Andrew's, Arcola, Sask.
Pilot Mound, Manitoba.
Midhurst, Ontario.
Yellow Grass, Sask.
Capilano, North Vancouver, B.C.
North Lonsdale, North Vancouver, British Columbia.
Cavan, McKillop, Ontario.
Shallow Lake Charge, Hepworth, Ontario.
Dayton, Thessalon, Ont.
Zion, Thessalon, Ont.
Huronville, Fillmore, Sask.
Round Plains, Waterford, Ont.
Rosebud, Crystal City, Man.
Rowland, Ninga Charge, Man.
St. Andrew's, Marmora, Ont.
Wilsonville, Oakland, Ont.
Yonge Street, Toronto, Ont.
Tilston Charge, Tilston, Man.
Sweet's Corners, Cayuga, Ont.
Pakenham, Ontario.
North Erin, Alton, Ont.
Fallowfield, Bell's Corners, Ont.
Elma, Winchester Springs, Ont.
Leith, Annan, Ont.
Knox, Vancouver, B.C.
Minto, Manitoba.
Sherridon, Manitoba.
Easton's Corners, Ont.
Melissa, Muskoka Charge, Ont.
Alma Heights, Thessalon, Ont.
Little Rapids, Thessalon, Ont.
Sweaburg, Beachville, Ont.
Livingstone Creek, Thessalon, Ont.
Vineland Station, Ontario.
Simcoe, Ontario.
Ridgedale, Ontario.
St. Paul's, Hamilton, Ont.
Thistletown, Ontario.
Sharon, Thistletown, Ont.
Welwyn, Saskatchewan.
Beachville, Ontario.
Guysboro, Courtland, Ont.
Monkland, Avonmore, Ont.
Edgerton, Alberta.
Abbotsford, British Columbia.
Belmore, Ontario.
McIntosh, Belmore, Ont.
Mildmay, Belmore, Ont.
Crystal City, Manitoba.
Johnstone, Annan, Ont.
Grace Church, Thornbury, Ont.
Bengough, Ogema-Bengough, Saskatchewan.
John Wesley Church, Kelliher, Sask.
Shannonville, Ontario.
Neepawa, Manitoba.
Ogema, Saskatchewan.
Exmouth Church, St. John, N.B.
Burford, Ontario.
Fairfield, Burford, Ont.
Bethel, Burford, Ont.
Avonbank and Motherwell, Motherwell, Ont.
St. Paul's, Vegreville, Alta.
Hyde Park, Ont.
Thamesville, Ont.
Dundalk Charge, Dundalk, Ont.
Annesley, Markdale, Ont.
Boyd's Church, Carleton Place, Ontario.
Zion Church, Cedar Hill, Pakenham, Ont.
Rosebank, Miami, Man.
Cheapside, Nanticoke, Ont.
Eau Clair, Mattawa, Ont.
Arvida, Que.
Mansfield, Ont.
St. John's, Kemptville, Ont.
College Street, Toronto, Ont.
Riverside, Ont.
Kitsilano, Vancouver, B.C.
Goldstone, Alma, Ont.
Wolford, Easton's Corners, Ont.
McTaggart, Sask.
Leask, Blaine Lake, Sask.
Hyatt Avenue, London, Ont.
New Wiltshire (Hunter River), Prince Edward Island.
Waterville, Que.
Hatley, Que.
Mountjoy Church, Timmins, O
Sydenham Street, Kingston, O
Copetown, Ont.
Redcliff, Alta.
Delisle, Sask.
Kingsway-Lambton, Toronto,
Wesley Church, Galt, Ont.
Bethel, Liberty, Sask.
Cooke's, Pefferlaw, Ont.
Bethesda, Baltimore, Ont.
Baltimore, Ont.
St. Andrew's, Oshawa, Ont.
Fordwich, Ont.
Pilgrim Church, Hamilton, On
St. James' Church, Avonmore,
Coaticook, Que.
Fifth Avenue, Medicine Hat, A
St. Enoch's, Toronto, Ont.
Bethel Church, Deleau, Man.
Hartney, Man.
Belle River, Belfast Charge, P.E.I.
Regent's Park, St. Vital, Man.
Comfort Cove, Campbellton, N
Rosemont, Ont.
Milton Beach, Ont., St. Joseph Island Charge.
Scott, Sask.
Moore Park, Man.
Escuminac, Que.
Ryerson Church, Hamilton, On
Chalmers Church, Vancouver, I
King Street, Trenton, Ont.
Rainier, Alta.
Munson, Alta.
Acton, Ont.
Binbrook, Ont.
Elfrida, Binbrook, Ont.
Blackheath, Binbrook, Ont.
Waverley, Ont.
Morrin, Alta. (Munson Charge
Bethesda, Stayner Charge, Ont.
Maple Creek, Sask.
Wyevale, Ont.
Carman Memorial, Toronto, On
Bond Head, Ont.
Bedeque, P.E.I.
St. Paul's, Montreal, Que.
Glen Margaret, N.S.
Century, Nobel Charge, Ont.
Burdett, Alta.
Dunn, South Cayuga Charge,
Atlantic Avenue, Winnipeg, M
Vulcan, Alta.
Waterdown, Ont.
Barton Stone Church, Hannon, Ont.
Lennoxville, Que.
Port Loring, Ont.
Onodaga, Ont.
Cochrane, Ont.
Kenilworth, Ont.
Aspdin, Ont., Muskoka Charge
Grimsby, Ont.
Woodrow, Sask.
Glen Bain, Woodrow Charge, Sa
Crystal Beach, Ont.
Memorial Church, Barons, Alta
Nobleford, Barons, Alta.
Kincaid and Meyronne, Sask.
Knox, Cornwall, Ont.
Dracon, Belwood Charge, Ont.
St. Andrew's, Cardston, Alta.
Winfall, Innerkip Charge, Ont.
Kenmore, Ont.
Kincardine, Ont.
Lynden, Ont.
North Ekfrid, Melbourne Char Ont.
Augustine, Winnipeg, Man.
Thornhill, Man.
Centenary, Stanstead, Que.
Alameda, Sask.
Renfrew Heights, Vancouver, B
Holden, Alta.
Kempt Road (Broadlands), Re gouche Charge, Que.
Balcarres, Sask.
Boissevain, Man.
McIntyre, Maxwell Charge, Ont
Cotswold, Harriston Charge, O
Waterford, Ont.
Maxwell, Ont.
Sarawak, Kemble Charge, Ont.
Eden, Streetsville Charge, Ont.
Allensville, Muskoka Charge,
Fancher, Florence, Ont.
Stamford Church, Niagara Fal Ont.

The Church in Action

NEXT ISSUE

Fairhaven Homes, Burnaby, B.C.

ONTO:

CHURCHES IN 7 YEARS

Story of Dr. C. A. Myers' Work

K CHAMBERLAIN

late Walter B. Pitkin wrote life begins at 40."

with Rev. C. A. Myers, and you quickly will realize n understatement Mr. Pitkin

Myers was, and is, known ghout the Church for his long killed services as Associate ary of the Board of Christ- ducation.

lained in 1904, he reached the g age in 1946, and when he d out of Wesley Buildings years ago his friends imag- that Dr. Myers would spend me in quiet ease.

y didn't know Dr. Myers. they did not know that Rev. rd Torrance, the energetic tary of The Toronto Home ons Council, was just waiting Dr. Myers' retirement to put o work organizing some new ches in the rapidly expanding ban municipalities adjoining nto.

lk to Dr. Myers about the 13 ches that have been organized ven years under the genius of adership, and he gives all the t to The Toronto Home Mis- Council.

lk to Rev. Clifford Torrance, he says it would never have achieved without the pioneer- eal of Dr. Myers.

t both of them realize that d the Home Missions cil stands the Board of Home ions, and behind that Board great and powerful Church ing out, and expanding, into

The Armour Heights Church on Dedication Day.

scores of new communities all over Canada.

What is happening in Greater Toronto is matched in varying degrees in Montreal, Winnipeg, Vancouver, and other big centres where the population is "busting out all over."

The second Sunday of Yorkminster Sunday School, March, 1952.

Dr. C. A. Myers is shown laying the cornerstone of Armour Heights Church.

The Toronto story centred around Dr. Myers, and The Home Missions Council is but a fragment of the Church Extension programme of The United Church of Canada, of which Rev. M. C. Macdonald, D.D., is the Secretary.

Armour Heights was the first cause started by Dr. Myers. The first service, in a portable school, was attended by two adults and three children. Today Rev. Rowan Binning is the minister in charge. They have a good Church building. There were 269 charter members when the congregation was constituted. Today there are 600 children in the Sunday School. Self-sustaining when the minister was called in 1949, the Church is

The model of the Dawes Road Church now in process of construction.

(*Continued on page* 18)

rwood Sunday School and congregation on its third Sunday, September, 1951. Dr. C. A. Myers stands at left. Toronto West Presbytery has recently given permission for this congregation to erect a $175,000 Church seating 550 people.

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THE RISEN CHRIST

The triumph of the Christian faith is Easter. Sometimes the parade of the mannequins and the glorious music claims the focus of attention and the real meaning of Easter is smothered in beauty. In all the externals and the trimmings, let it not be forgotten that it is Easter which gives Christianity its unique and pre-eminent place among the great faiths of the world. It is Easter that stamps Jesus as the supreme revelation of God to man; the assurance of life eternal and the guarantee of an ongoing ever-living God.

The thought uppermost in the minds of the women as they walked to the sepulchre was "Who shall roll us away the stone from the door of the sepulchre?" How would they reach the body of their Lord and perform the last tender rites of anointing which was the custom of the day? But they found it was no problem at all. The stone already had been moved and the Master was gone. Only gradually did it dawn on them that the Christ they sought was not a dead body at all but an immortal Son of God. He whom they sought was not there; He was risen.

There have been those who in derision have labelled Christianity a religion of an empty tomb and a dead or missing Christ. That is to misunderstand our faith completely. Christianity has no empty tomb to venerate; no Mecca for a visit to which the pilgrim looks forward in life-long expectancy of special dispensation; no Benares where the devout may hope for personal consideration; no Ganges in which to bathe and share the rewards of pilgrimage and devotion. Ours is a faith in a living God, a God to know, and to worship, and to love. The ultimate proof of the resurrection lies in the Christian experience of nearly two thousand years.

To be sure one who has the time and the money may visit the Holy Land and see the reputed birthplace and sepulchre of our Lord. But the power of the believer and the intensity of his religion rests not on that; not on a memory, not on places, times, and seasons; but on a risen Lord, living now in the hearts of redeemed men and women throughout the world.

On the very day that the women were lamenting the death of Jesus, He met up with the two disciples on the way to Emmaus and reproved them for their slowness of heart in not recognizing His living presence.

The Interpreter's Bible has a paragraph which puts the matter very succinctly and pointedly. "We talk of history as if it were made up of movements and trends and crises in a delightfully impersonal way. . . . Whenever there is something in the heart of God that needs doing, He girds Himself with a living soul. He rarely chooses a great man, who is already great, for the doing of it. He never confines His efforts to the great occasion. Bodily He moves over into quiet simple matters. And He is ready whenever we are. It is His own high and solemn word. In prose, not in poetry."

That is it. It is the living God that spells the final and glorious triumph of Easter.

EXTENDING THE KINGDOM

We have attended several Presbyteries lately. The main discussion in nearly all of these was the challenge to the Church from new housing areas. One Church reported starting a second congregation with over a hundred of its members, and are planning purchase of land for still another. At another Presbytery a minister told of a meeting where the building of a new Church was under consideration. One young married woman said, "We can do most of the work ourselves under supervision. I can dig. I can pound nails. I can mix cement. What are we waiting for?" It would be hard to think of a more thrilling way for a young man to invest his life and talents than giving leadership to a group like that.

Rev. J. C. Torrance, who is in charge of extension work in the Toronto area, gave an address at the annual meeting of the Board of Finance of The United Church of Canada which surprised and amazed the members as he enumerated one after another whole new communities being built in the suburbs of Toronto. Most of the people are young married couples with children, who are anxious to have a Church. He explained the procedure. First a survey is held, then services are arranged in any available building. Then a Church organization is set up, a lot purchased and plans made to finance the building of a Church. The architect has to be approved by the overseeing council, and much of the work is done by voluntary labour. Twenty-four Churches have been started and are at varying stages of construction, including a number that are completed.

This is typical of what is taking place all across Canada. In this issue we have tried to give a picture of the Church at work in a number of these new areas. It is inco plete and inadequate, but it at least gives indication of the way in which the Chu is trying to meet the needs of the spirit life of the men and women and little child who are crowding into these new fast-gr ing areas. It is a tremendous challenge. T people are clamoring for Churches. T should have them. The United Church ca into being just to do this sort of task. It be untrue to the pioneers in United Chris effort and to the Founder of our faith i fails at this critical time.

The Church needs money to meet challenge. There is plenty of money in country: plenty to build hotels, houses, r tracks; plenty to build jet planes, roads, manufacturing plants. Our people have t share of this wealth. There is no better to invest it than in these great Christ projects. This can be done through extension campaigns.

PLAN CATCHES ON

The Every Family Plan is catching Two hundred and twenty congregations, 25,000 families, are now enrolled and receiving The United Church Obser regularly under the new plan. Our curr run is seventy thousand. This is the larg run of a regular issue of the Church pa ever to come from the presses. It is incre ing steadily. If the number of congregati adopting the plan continues, our first obj tive of 100,000 subscribers should be reac by Conference time. When that is obtai the paper will be done on a fast sh fed rotary press. This will make for m efficient production and a more liberal of colour. We are going all out to prod the best Church paper possible, but cong gations have a responsibility, too. We u every minister and Board to co-operate enrolling all their families at the earl possible moment.

The new format of The Observer been well received across Canada by and women in many walks of life. We particularly grateful for the kindly comm of a number of men in the editorial newspaper field who have written us.

CHAIN LETTERS AGAIN

Almost every day we receive a copy chain letter from some perplexed reade whom it has been sent. In the letter, re ence is made to United Church offic implying that it has their endorsem Nothing could be further from the truth. United Church official has anything to with these letters. We have once be denied these statements. Our only reason doing so again is the number of requests come to us seeking information. Our sug tion to those who receive these chain let is to destroy them at once.

The Historic Episcopate

RDON A. SISCO

ohn Henry Newman, while still Anglican, in the very first Tract ich began the Oxford Movement s: "The Lord Jesus Christ gave s Spirit to His Apostles; they turn, laid their hands on those o should succeed them; and se again on others; and so the red gift has been handed down our present Bishops, who have ointed us as their assistants, l in some sense representatives." There, condensed into a single tence, is the Roman and Tracian theory of the ministry. is a permissive interpretation hin the Anglican Church, but t a binding one. The historic scopate in some such form as it sts today can be traced back to close of the second century. tween that period and the urch of New Testament times, is impossible to prove that every k in the chain of Apostolic Succession, as described by Newman d many Anglo-Catholics of lay, remains intact. A theory ich excommunicates great parts Christ's Church must be proved vond the shadow of a doubt.

Over eighty years ago a great glish bishop and scholar, Dr. seph Barber Lightfoot, collected the available data covering the estion of ministerial orders in e early Church and upon the ocess by which the local government of Churches by presbyterships passed into the government a single bishop and his presbyrs. He reached the conclusion at there was no three-fold order the Church of the Apostles, that shop and presbyter were interangeable names for one office, d that the "episcopate was rmed not out of the Apostolic der by localization but out of the esbyteral by elevation." In other rds the episcopate emerged as an olution from the presbyterate and imarily as a means of combatng the first vigorous onslaughts heresy. On the basis of Lightot's thesis, one could argue that e presbyterate has been the one sential ministerial order down rough the history of the Church.

The Central Act

Another view held by some nglican scholars, and differing ightly from Lightfoot, is that the se of episcopacy should be viewed relation to the liturgical life of e early Church. The central act the heart of the Church's life as Table fellowship or the administration of the Lord's Supper. This required a presiding officer, who sat at the centre of the Table as the representative of our Lord, while elders sat at his right and at his left as representing the Apostles. This presiding officer, though the minister of a local congregation, was a bishop; the elders supported him and the deacons distributed the Communion. This type of Church order is known as monepiscopacy, which, in course of time, developed into a diocesan or metropolitan form of episcopacy. There is no clear evidence that the single local bishop had sacerdotal powers, or that this type of order existed throughout the entire early Church.

In contrast to Lightfoot and others of the same school, the Anglo-Catholic view of the episcopate has been expounded with great learning in a recent volume in the nature of a symposium entitled *The Apostolic Ministry,* edited by the present Bishop of Oxford. In this book the thesis is expounded that the Apostles were not only witnesses of the Resurrection of our Lord, "but were also stewards, shepherds, ministers, rulers," and that a like function is necessary in the Church of every succeeding generation. This we find in the episcopate which has inherited the apostolic functions of ordination and oversight. This theory, as stated above, dates, with few exceptions, from the beginning of the Oxford Movement.

Anglican Scholars Divided

Whether the episcopacy is essential to the very being or simply to the well-being of the Church, is a question on which Anglican scholars are divided. One could cite a long list of Anglican writers in support of either position. This difference of conviction in normal situations can be held in tension within an Anglican Church without threatening its unity. But when any branch of the Anglican Church proceeds to discuss the possibility of union with a Protestant Evangelical Church, or when the Lambeth Conference of Bishops has before it a union of Churches,

(*Continued on page* 27)

Rev. J. W. Grant, D.D., of the Faculty of Union College of British Columbia, standing in the entrance of the college with the invaluable collection of scrap books presented to Union College by Mrs. A. M. Sanford in memory of her husband. The late Rev. A. M. Sanford, D.D., had made a practice, for over half a century, of cutting out every report of Church activities to appear in the newspapers of British Columbia. These were collected in the scrap books. These books therefore contain an irreplaceable mine of information about the growth of the Church in British Columbia. They have been placed in the archives room at Union College, where they will be available for future historical research.

The Moderator's Story

My last account brought events down almost to Christmas, and it is hard to realize that two busy months have slipped by since then.

Christmas was a time of quiet enjoyment, when the different members of our families who are scattered here and there were brought together (so far as was possible) to celebrate the greatest of all family festivals when "love came down" to earth.

The first two months of 1953 have been very full of engagements. Every Sunday has been occupied, and there have been many weeknight appointments as well. A beautiful new Church building was dedicated at Copper Cliff, and on the same evening a large congregation representing several charges was addressed in St. Andrew's Church, Sudbury. Anniversary services were conducted at Calvin Church, Pembroke, Kingston Road United and Windermere United Churches, Toronto. Ottawa and West Toronto W.M.S. Presbyterials were given talks on India, and at special W.M.S. services in Humbercrest and Centennial United Churches, Toronto, I was the special speaker. At St. George's, Toronto, Norfolk Street Church, Guelph, St. Paul's, Midland and St. Paul's, Orillia, regular services were held.

I had the pleasure of being the speaker at one unique service, held in the Anglican Church of the Transfiguration, Toronto, when a union service of the Glebe and Manor Road United Churches and the members of that congregation took place, the ministers of all the Churches participating in the service, which was according to the Anglican order.

I was able to be present at a meeting of the Niagara Presbytery in St. Catharines, and at the banquet of the laymen of the Presbytery that same evening, at which the Mayor of the City presented me with its freedom, as symbolized by a silver plated key. The next day at Niagara Falls a number of us were taken on a personally conducted tour of the new Sir Adam Beck power project, going down into the tunnel 300 feet below ground, and seeing the colossal excavations which have been made. Later we were entertained at dinner in the huge cafeteria connected with the Project. This tour was made possible through the efforts of Rev. Harold Watts, our United Church chaplain there.

During the month of February I was tied up pretty closely with the Exposition as it visited the three Toronto Presbyteries. Banquets of Official Board members with speeches following them, formal opening of the Exposition in the three Presbyteries, and addresses at Rallies made up the day-to-day programmes. The attendance was gratifying; the exhibits and the pageant were inspiring; and the enthusiasm aroused was contagious.

I had the honour of representing The United Church of Canada at several functions. The first was on New Year's Day at the Lieut.-Governor's reception at the Parliament Buildings, where I met many men in the uniform of officers of the armed forces who introduced themselves to me as elders or officers in United Churches in different parts of the area around Toronto. The second was on January 6th, when in St. James' Cathedral I took part in the procession at the consecration of the new Coadjutor Bishop of Toronto, Bishop Wilkinson. It was a colourful, dignified and deeply impressive service. The third was at the At Home given by the Lieutenant-Governor and Mrs. Breithaupt on the occasion of the opening of the Ontario Legislature. Among the vast numbers of people present on that day we did manage to come in contact with a few whom we had met before.

And now, having preached in the historic old Church at Agincourt, our faces are set towards the Maritimes. Mrs. Scott and I are to spend two months down by the sea with the Exposition and the Pageant. The prospects are that we shall have a strenuous but enjoyable time.

A. A. Scott

The Editor, Dr. A. J. Wilson, left, discusses "The Observer" in its new look with the Chairman of the Board of Evangelism and Social Service, Rev. Arthur Organ, Hamilton, Ont.

Appraisal of Templeton Mission

Winnipeg Presbytery made its final report on the Templeton Mission. The findings are as follows:

It is the considered opinion of the committee that a great job of work has been accomplished by the Mission; that immeasurable good resulted from the visit of Rev. Charles and Mrs. Templeton to our city. *The responsibility of making permanent gain for the Church out of their visit to us is of course our task as ministers and office bearers of the Churches.*

Any doubts and fears as to the basic saneness and complete commitment of the Missioner were quickly dispelled. Mr. Templeton is a truly great preacher.

Any attempt to make appraisal of the results of the Mission is fraught with real difficulties. Counting the number of cards signed or people seeking membership in our Churches would seem unwise and unfair. "Counting Heads" is not the best way of determining the value of such a Mission. That the Mission may have failed to reach great numbers of the unchurched is largely a guess. If true, it points up our challenge.

In attempting assessment of the value of the Mission, your committee presents the following conclusions:

Mass evangelism was returned to a place of dignity and respect in the minds of sincere people.

The Mission provided much needed evidence in support of the value of mass witness within the life of the Church.

The Mission recovered for many a faith in the greatness, power and effectiveness of preaching.

The Mission provided thrilling evidence of the strength of the lay resources of the Church.

Specific Recommendations

That the written reports of the chairmen of the various sub-committees be filed with Presbytery for the guidance and help of any similar undertakings in the future.

That out of the surplus funds of the Mission be created a special fund for the specific work of Evangelism throughout Manitoba Conference, and that the Executive of Presbytery be authorized to administer the fund.

That the conducting of preaching missions and visitation evangelism be stressed, and in such efforts, the particular challenge and opportunity for evangelism among youth be borne in mind.

Dr. J. R. Mutchmor, Secretary of the Board of Evangelism and Social Service, is six feet in height, but he looks short compared to Mr. Henry Langford (right), a member of the Board, and Mr. George W. Cadbury (left), Director of Administrative Service of the United Nations, who addressed the Board's Annual Meeting.

Senior Sticks Meet for Dinner

United, Winnipeg, Historic Event

A United College, Winnipeg, "Senior Stick Dinner" was held on Friday evening, February 20th. The special event was planned by the present Stick, Donald C. Denison, who was host for the evening. It marked the first time in the history of the College that past Senior Sticks, with College careers spanning half a century, have had an opportunity to meet together. The dinner was arranged in order that the Stick-elect would be able to attend. When the gold-headed cane, symbol of office, was passed from Don to Dale Gibson at the Annual Graduating Class's Farewell Dinner at the Fort Garry Hotel on Friday evening, February 27th, it probably carried with it greater significance than at any other time because never before have the two persons involved in this ceremon had the opportunity of meeting many of their predecessors a hearing from them their very de sentiments toward both the Sti and the College.

Special guests for the occasi were Dr. W. C. Graham, Princip of the College; Dr. Hugh A. M Leod, minister of Knox Unit Church and Honorary Preside of the United College Stude Council; Dr. A. R. Cragg, who w elected Stick in 1917 but who w forced to resign because of health and has been on the Colle Staff since; Conrad Wyrzikowsk President of the UMSU, and Di Bocking, President-elect of t UMSU.

Professor R. Fletcher Argu Class of 1911, was the "senio Senior Stick present. He said preferred to think of the "Stick as a "stock," of which all t incumbents were as branches — it they were closely attached a through it they felt a kinship o with the other. Dr. McLeod call attention to the important positi United College has held in t training of Western Canadia youth for public service; and D Graham spoke of the importan of Student Government and of t important functions of the Seni Stick. He expressed the than of all present to the host for h invitation to attend the gatherin Conrad Wyrzikowski expressed t good wishes of the UMSU a acknowledged the part played United's students in Universit activities during the present year.

Guest artists for the evenin were Messrs. Alex and Peter Pa two musically talented studen from Hong Kong, who are livin at the College, and Mr. Gordo Parker, who recently took the ma lead in the University student pr duction of Brigadoon. Gordon is First Year Theology student at t College.

Rev. Gordon S. Maxwell w formally inducted as minister Trinity Church, Peterborough Ontario, in an impressive cer mony, February 6th. Rev. N. Col chairman of Peterborough Pre bytery, conducted the devotion service.

MEN DISCUSS UNION

Urging that Ottawa take the lead in having laymen of the Churches meet to discuss matters of common interest, Rt. Rev. H. H. Clark, Dean of Christ Church Cathedral, at a supper meeting of the Men's Association of Chalmers United Church, gave the viewpoint of the Anglican Church in t present negotiations between t United and Anglican Churches.

Rev. A. M. J. Gray, D.D., mi ister of St. Paul's-Eastern Unit Church, Ottawa, Ontario, gave t viewpoint of the United Churc The meeting was described by D Gray as "unique" and praised both speakers as a project whi should be repeated many times.

J. R. M.

nnipeg Students ve Aid to sam College

ie dream of the Union Chris- College for accommodation up Shillong in the Khasi Hills of m, India, is coming true, and ents at United College, Winni- are interested to the point of ing a contribution of $195.00 hich Dean Hallstead added a) bill to make the even $200.00.

hile the dream began ten years it was only in 1951 that the m Christian Council took a ite step towards launching this college. The site was chosen years ago when an area of t one thousand acres was given the purpose by a Chief and bar of the larger native state he Khasi Hills.

work camp of 30 young people year cleared the land and made ad to the College site, founda- s for buildings were dug by nteer labour and during holi- s 300 people worked, including lents of other nations.

leven men and women staff nbers have been recruited. All lents will share in college life the work of daily living.

While this year Arts subjects y will be taught to the 25 or 30 dents that can be accommo- ed, the plan is eventually to ch all courses that will be of nediate use to the people of sam. These will include the ences, with agriculture being phasized.

The students in United College l continue their interest in the lization of this dream of the ion Christian College, Assam.

D. C. D.

Students who have participated in Aid to Assam College include, left to right, standing, Leo Holland with Cholakis, of Greek parentage; Fred Herndoff, who came from his family after the war; Stan Kumar, Trinidad, who is shown receiving the $5.00 cheque from Dean Hallstead to make the gift an even $200.00. Kneeling are Theo Dedeke, Nigeria; Chan Cho Yee, Hong Kong, and Donald C. Denison, Senior Stick.

outh Centre for t. Paul's, ort Arthur

The work on the Memorial uth Centre of St. Paul's United urch is rapidly being carried to mpletion. The Centre is a three rey fire-proof building located at e south-east corner of the present urch edifice. It will provide equate facilities for the rapidly panding Youth work of the urch. The building will cost 32,000 of which $80,000 has ready been raised by the Congre- tion. An extra sum of $35,000 s been loaned by the congregation 4 per cent.

The following additional facili- es will be provided in the New entre: A Memorial Chapel to the emory of Members and Adherents ho paid the Supreme Sacrifice in th World Wars; Church Offices; adies' Parlour; an Assembly Hall; a well-equipped gymnasium; Church School Class Rooms; an adequate Vault for Church Records; Young People's Department, and Boys' and Girls' Work Rooms.

Mr. A. E. Angus, the architect, is a member of St. Paul's. A very efficient Building Committee is directing the work under the chairmanship of Mr. George Burbidge. The Finance Committee has done a remarkable job under the Chairmanship of Inspector Percy Hake. The Minister is Rev. W. C. Mercer, former Chaplain with the R.C.A.F., and presently attached to the Naval Reserve at H.M.C.S. *Griffon*.

St. Paul's will celebrate its 80th Anniversary in April of this year. It was at this historic Church that the General Assembly of the Presbyterian Church met in 1923 and decided to enter Church Union. The matter was finalized at Owen Sound the following year, and consummated in 1925. G. W.

Rev. G. G. Smith

Mrs. G. G. Smith

They Go to Rhodesia

Rev. G. G. Smith, Murrayville, B.C., has been appointed to our new Mission opening up in Northern Rhodesia in Africa. Following his ordination, Mr. and Mrs. Smith spent six and a half years in our West China Mission. Returning in 1948 they spent two years in the Bridge River Valley, B.C., and were then appointed to the Murrayville-Aldergrove charge. After three years of a very successful ministry they will leave at the end of June to re-enter our overseas missionary service in which they are so interested. Their three boys will go with them. They are the first to go to this field.

Dr. Pidgeon Addresses Halton Elders

One hundred and fifty elders were present at the Halton Presbytery Banquet Rally at Milton, Ont. All but three Churches in the Presbytery responded by sending six elders, while the double charge, Burlington-Port Nelson, sent fourteen. The result was a demonstration of strength and solidarity that will long live in the minds of those attending and may prove to be the opening chapter in local United Church history. The Very Rev. George C. Pidgeon, D.D., spoke on "The Work of the Elders," which was historical, informative and comprehensive. Discussion groups followed on ten of the questions in the late Dr. J. H. Riddell's book, *The Eldership*.

Rev. G. E. Almack, Carlisle, was master of ceremonies.

One elder summed up the occasion by remarking to his minister on the way home, "I think your elders are going to do more for you after this."

Visit Qu'Appelle

J. MAYNE, Pense, Sask.

My wife and I recently visited the Prairie Christian Training Centre at Qu'Appelle, Sask. Now in its second year, it already has a splendid record in training lay leadership for service in the Church. Our visit had a three-fold purpose—to see the school in operation, to meet and hear Rev. Wilbur Howard, who was a special lecturer, and to see our daughter, Maureen, who is one of the students. We arrived in time for the noon meal and were heartily welcomed by Dr. W. Clarke, the genial Principal, and the students. It was a delightful dinner amid pleasant surroundings and fine fellowship. Later, under the direction of Mr. Peter Geleta, instructor for Civil Defence classes in the same building, the students had a practice of tumbling and pyramid building for a programme the following evening. Then Rev. Wilbur Howard had his class on discipline in a Sunday School class or week-day group. We were privileged to sit in on that, too. In it alone we would have been amply repaid for our 160-mile trip. Mr. Howard was able to lead and direct discussion by all the members of the class in a most interesting and helpful way. We found the students enjoying life at the school, and we came away with the feeling that the United Church is already on the way to something really worthwhile for Church leaders at the Prairie Christian Training Centre.

YOUNG PEOPLE'S UNION

Letter From Leanore

On Travancore Conference

HELLO EVERYONE:

You have probably been wondering what has happened to your delegate to the Third World Conference of Christian Youth. I'm sure you are also wondering if there really was a Conference. I should say there was! Before telling you anything more about it, I want, first of all, to thank every one of you for the contribution made towards my trip. I'm quite sure the experience of Travancore will be put down as one of the greatest, if not *the* greatest experience of my life. My only prayer now is that God will use me to bring to life the message of Travancore for the Young People of our Church.

From December 11th to 25th, approximately 250 delegates from 53 countries throughout our world gathered together under the theme "Christ the Answer." The one language spoken throughout the Conference was English and very few delegates had any difficulty. Bible study groups held an important place in the daily programme, when we met in groups of twenty to study together what God's Word had to say to us in the twentieth century. Discussion groups each day brought us to grips with real-life problems and the Christian approach to them.

Siesta time, from 1.45 to 4.30, was seldom used for that purpose! As at camps, "free time" was used largely to visit in the Indian homes, getting to know the other delegates better, or for some extra meetings in connection with the Conference.

As a lighter part to the programme, certain evenings were assigned to delegates for entertainment. It was at this time we were given an opportunity to see some of the cultures of the countries represented, through their dances and songs. The evening the Western Hemisphere was featured, the United States staged a Christmas party. To this party they invited their northern and southern cousins. The Canadians arrived in fine style, all buttoned up for a winter's night and covered with Lux flakes (not snow flakes). After warning everyone that we had met Santa Claus, we burst into song, "Santa Claus Is Coming to Town," then proceeded to divest ourselves of our layers of heavy clothing until the Indian people were convinced that Canada was too cold a country for them!

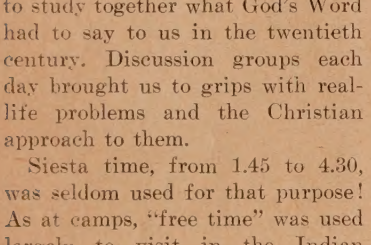
Special Feature this month comes from British Columbia Conference Y.P.U. Our thanks to Vernon Peatman, Editor of *Y-Pop*, who compiled and submitted this material. Next month: London Conference

Village Week-End

One of the real peaks of the Conference was the week-end we spent in one or other of the Indian villages in the vicinity. The people of the villages had been expecting us for over a month, but it came as a complete surprise to the delegates. Three other delegates were assigned to the same village with me. We arrived at dinner time, and at ten minutes to eight the minister informed us that a meeting was being held at eight o'clock at which one of us would be expected to preach a sermon, and the other three to speak for fifteen minutes about the Conference! There were many meetings that week-end, as all the people were eager to hear about the Conference. To my mind, the most important meeting was that of the young people, when the English language was used exclusively with no interpretation! After it was all over, I realized I had made six impromptu speeches!

Many people have asked how we spent Christmas. To begin with, the temperature was about 80°, so it hardly felt like Christmas as we Canadians know it. Up to December 23rd not one Christmas Carol had been sung, and everywhere one heard "I just can't believe it's Christmas." However, the evening of the 23rd, as we came out of

(*Continued on page 22*)



Above we see two members of the Vancouver Presbytery Y.P.U. Executive teaching English to a class of new Canadians. The instructors are Henry Price, President, and Alice Johnstone, Faith and Evangelism Convener. Elain Zabolotoy, Secretary of the Presbytery Executive, another volunteer teacher, does not appear in this picture. Classes are held four nights a week at the Chinese United Church.

Bill Norrie, President of the National Young People's Union, is assisted the use of chopsticks by Muriel Lee at a dinner given in the President's hono at the Chinese United Church, Victoria, B.C. Des McCalmont, Winnipeg, le and Bob Cloke, Ladysmith, right, watch proceedings.

BILL NORRIE ON THE WEST COAST

For the first time in its history, Vancouver Island Presbytery Young People's Union played host to a National Young People's Union President. Accompanied by Des McCalmont, National Y.P.U. Leadership Training Convener, President Bill Norrie took a day off from the crowded S.C.M. Conference schedule, which was held at the University of British Columbia, to meet with the Young People on Vancouver Island.

Thirty-eight young people sat down to a Chinese dinner tendered Bill and Des at the Chinese United Church, Fisgard Street, Victoria. Everyone managed quite well with chopsticks. Bob Cloke, President of the Ladysmith Presbytery Y.P.U., welcomed the guests.

Des McCalmont led the young people in a lively sing-song following dinner.

A most stimulating and challenging talk on the purpose of the Young People's Union and its importance in our lives was given by Bill. Miss Isabel Lee, President of the Chinese Young People's Union, had the honour, during the visit, of receiving the first new charter issued by the National Young People's Union.

The evening fellowship concluded with a very impressive worship service led by the visitors. Young people from Ladysmith, Duncan, Shawnigan Lake and Victoria were present. Arrangements for the visit were very capably handled by Miss Muriel Lee, past President of the Victoria Presbytery Y.P.U.

Young People Go to Prison

One of the interesting stories being told in the British Columbia Conference started about four months ago at a meeting of the recreational group of the Canadian Memorial Church Young People's Union in Vancouver. Plans had been made to visit different institutions such as the Deaf and Blind School, the Senior Citizens' Homes, and the Young Offenders' Unit at the Oakalla Prison Farm in New Westminster. The plan was to visit each in turn, find what activities could be carried out, and return at a later date to present a programme with everyone participating. First on the list was the Young Offenders' Unit—now known as "YOU"—at Oakalla Prison Farm.

So the group went to prison. The first three-hour visit was spent in getting acquainted while enjoying an evening of fun and fellowship together. Refreshments were served at the close, followed by a "thank you" speech by one of the members of "YOU," in which he expressed their desire for a return visit.

At the next meeting of the recreational group, it was decided to concentrate on "YOU," rather than visit any other institution, at least for the time being. A group of boys and girls made the return visit in December. Floor hockey was the highlight of the evening for most of the boys. Those boys who didn't play hockey, together with the girls, played table tennis, checkers and various other less strenuous games. Other visits have followed, and many of the Canadian Memorial Young People have learned copper tooling and other crafts from the "YOU" boys.

At Christmas, the Canadian Memorial Y.P.U. sent their new friends various gifts, including two record-players. From letters received, the record-players are in constant use.

The Y.P.U. group has found a great deal of happiness and satisfaction from their efforts to bring God and the Church to these young men. On arrival, from fifty yards away, the Young People can see their friends waiting eagerly at the

(*Continued on page 22*)

an on Trial

ntius Pilate was governor or rator of Judea for ten years, 26 to 36. In the huge pyramid thority that ruled the Roman ire, Pilate was one of many at the sufferance of the ror and the connivance of cal manipulators, governed mperial provinces.

ere is reason to believe that e was an acceptable Roman r, for Emperor Tiberius kept watch on the loyalty of his rators and on their zeal for an justice among conquered es. Between those two restric- Pilate steered a wavering e with the Jews. His inability ink beyond the power of the d finally deposed him after had put down a Samaritan ious uprising with ruthless lity.

e prevailing attitude of this ration toward Pilate is mis- ly assumed by many to be a istian" attitude. "After all," the argument, "Pilate was a ary officer doing his job, and fficult job at that. He wasn't to Jesus, and he did try to let off, but he couldn't risk a riot. Besides," and this is a her, "his wife seems to have a nice woman, so Pilate dn't have been so bad."

is opinion should not surprise nduly, for ours is an age which erstands Pilate's world in a -hand way. We know the tless necessity of the military hine. On every hand we see , at the risk of heart attacks ulcers, struggling to maintain selves in power, and, within r little sphere of influence, ipulating, scheming, washing r hands of their obligations to . Blindly ignorant of the fact when all is done they are ials of the mob, masters of ing and nobody, they are sed by their own perverted ions.

et we are prone to excuse the tes and the ways of the Pilates use we think we must live and beside them, not realizing, , that we are thus infected by

DEVOTIONS

them, and, secondly, that there is no sound reason why we should come to terms with the unredeemed ways of the world.

Pilate could not understand Jesus, and that also should not surpise us unduly. Jesus was a man under authority, but an Authority so far beyond the reach of an emperor that Pilate didn't know it existed. All men place their allegiance somewhere. Jesus confronts us with the question: "How high will you go?" Will you yield to the highest bidder? Earth's empires offer prestige, wealth, power over others until they prove themselves more powerful, and death. God offers His life and His love in His Son, mastery over the unruly self, and the Kingdom-equivalent of prestige which is humility and the joy of service.

In the light of the trial-scene contrast between the two men, what more could Jesus say to Pilate than He did say? The soldier-politician-dictator asked, "Are you the king?" Since he did not understand the implications of his question, it is not to be expected that he would understand the answer.

To the perfidious charges of the doctors, Jesus answered nothing. One wonders if some high priest with long memory marked the contrast of twenty years earlier when the boy Jesus had talked so eagerly with them in the Temple.

As one ponders the trial of Jesus before Pilate, a great truth rises up. The choice of Barabbas over Jesus, the weakness of Pilate, the cruel mockery of the soldiers, have all been transformed in the providence of God. They all enhance the spotless purity of the One who dies *for* His accusers, and not *by* them as they in their darkness suppose.

Jesus the Christ stands triumphant before Pilate, priests, and people. His Lordship over the centuries is confirmed by the terrible events of those closing hours.

Prayer

LIFT our eyes this day from the mean earth to Calvary, crowned with the red halo of sacrifice, and let us see there a better vision of God nd our own duty.

Let us present our own bodies to be crucified; nail on the tree, Christ, our sinful passions, our unbrotherly prejudices, our low ideals, ur mean desires. May we learn that "no Cross is so extreme as to have one"; may we feel that "the loss of this Cross were to me another Cross."

On the uplifted Lord today we fix our faith. Strengthen that faith ntil it possesses us and fills us with a mighty passion to make the Way f Jesus supreme in every life and in every nation under the sun. Amen.

—Elmer T. Clark.

Apples of Gold

A word fitly spoken is like apples of gold in a setting of silver.—Proverbs 25: 11.

Men think God is destroying them when He is tuning them.—*Henry Ward Beecher.*

There are no gains without pains.—*Benjamin Franklin.*

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favour. —*Bacon.*

His Memorial

Two signs of Jesus abide, though all else be ignored or forgotten—a prayer and a cross. People who are ignorant about the Bible can recite the Lord's Prayer, and they know that Jesus was crucified. These are His memorial; not a tombstone or a moneyed foundation, but a simple prayer and a gallows set against the daybreak.

About five hundred million people say the prayer. If they really prayed it, they could change the world.

Napoleon once asked, "Do you wish to see that which is really sublime?" and answered his own question, "Repeat the Lord's Prayer." But apparently that was all he did; he only repeated it. So it left no deep mark on his conduct. But even the man who abuses the Lord's Prayer cannot forget it, and the remembrance is a seed that may yet fructify his barrenness.—*G. A. Buttrick.*

The Cross

When all is said and done, the Cross of Christ has been a power unto salvation for millions of people not because they could follow the reasonings of theologians, but because they saw in that Cross the love of God poured out for them, and they responded to that gift of grace with heart and soul as well as mind.

When the body of Abraham Lincoln lay in state, an elderly Negro woman stood in the line holding a little child in her arms. After gazing a long time into the face of the emancipator of her people, the woman whispered to the child, "Take a long, long look, honey, that man died for you."

Christian conscience adds, "There was also One who died for Lincoln, even Jesus Christ who died for all."

Peter Gordon White

Curiosities of Literature

"The Right People"

NEIL M. LECKIE

If it were desirable to print at the beginning of an essay such as this a list of the names of persons mentioned in the paragraphs which follow, as the *Dramatis Personae* are given in the play-books, there would be set down here at least four names. These would be William Ewart Gladstone, Alfred Tennyson, Charles Darwin, and the fourth would be a certain worthy servant or house-keeper employed these many years in a well appointed Canadian home, whose ancestors, until the year 1833 were slaves in the West Indies. Her name is Miss Fanny.

Of these four persons, Mr. Gladstone appears first, for the reason that his father was a wealthy owner of sugar plantations and slaves, and that one of the first speeches of this future Prime Minister, indeed his maiden speech in the House of Commons, was delivered in opposition to the Bill by which all slaves in the British dominions were to be set free.

Miss Fanny comes next, to give at least one glimpse into her native island of Jamaica, to which place she travelled recently for the making of a visit among old friends. Reaching her destination, she noticed that some of her fellow-passengers seemed to be having trouble and delay at the hands of the Custom House officials, but she was put to no such inconvenience, one of her relatives being attached to the Department of Customs and Immigration. And when this small circumstance was duly reported on her return to Canada, the explanation was given that "It was all in knowing the Right People." Right People there were in Jamaica, as elsewhere in the world, past and present, and if I may borrow from old Shylock in the play, I thank Miss Fanny for teaching me this word.

Another Gladstonian Speech

And now Mr. Gladstone makes a second entrance upon my small stage, this time in company with Lord Tennyson. In the year 1883 these two eminent gentlemen, a Prime Minister and a Poet Laureate, were given a public reception in a Scottish town, and in acknowledgment of this honour Mr. Gladstone made a brief address, the chief theme of which was the inferiority of his own career to that of his companion. A statesman, he explained, was merely one who devoted his time and thoughts to practical matters, and when these are accomplished he is soon forgotten, and his influence is no longer felt. But the poet lives on a higher level. His realm is that of spirit, of imagination, of that which is visionary and ideal, man's aspirations, his loves, his dreams, his golden memories. From such gifted interpreters of human life we learn our weaknesses, and are given examples of our strength, and there is revealed to us the beauty, the mystery, the sublimity, both of Nature and of the soul. With such words did this wise statesman, associated though he was with a poet in accepting a common mark of honour from the loyal Scottish borough, predict for himself an early entrance into oblivion, but for the other guest of the day who sat silent beside him on the platform, centuries of fame. "What," he might have asked, "had become of the noble lords, Grenville, Grafton, Rockingham, Portland, Goderich, Perceval, Liverpool, Carteret, Addington, 'the dreary kaleidoscope of prime ministers' as they had been called, all of whom had been his own predecessors as the leading statesmen of their day, all now safely deposited in a world of forgotten things; while every school-boy knows the names and some of the works of poets and other men of letters of the same period of our history?"

Mortals and Immortals

Shortly before the date of this incident in Scotland, the same Mr. Gladstone had made a visit to the home of Charles Darwin, which famous scholar, though not belonging to the highest spiritual fraternity of his day, will be remembered for ages as one of the chief liberators of the human mind since Copernicus and Newton. When the visit was ended, this wise, simple, truth-loving student of Nature remarked to a friend that he felt it a high honour to have had such an eminent statesman come to his door. But of course it was the visitor who was the more highly honoured of the two.

And one more discrimination between high and low, between Right People and those of lesser value in the world. On a day in the time of Elizabeth Tudor, a casual meeting took place between a gorgeously dressed nobleman called Lord Leicester and a play-actor and owner of a theatre, Will Shakespeare. An appropriate obeisance was made to My Lord, special favourite of the Queen as he was for the time-being; but the wise historian who records this small occurrence pauses to add his comment that here was another instance of the immortal doing homage to the mortal.

It is all in knowing and honouring the Right People.

THE MUSIC MAKERS

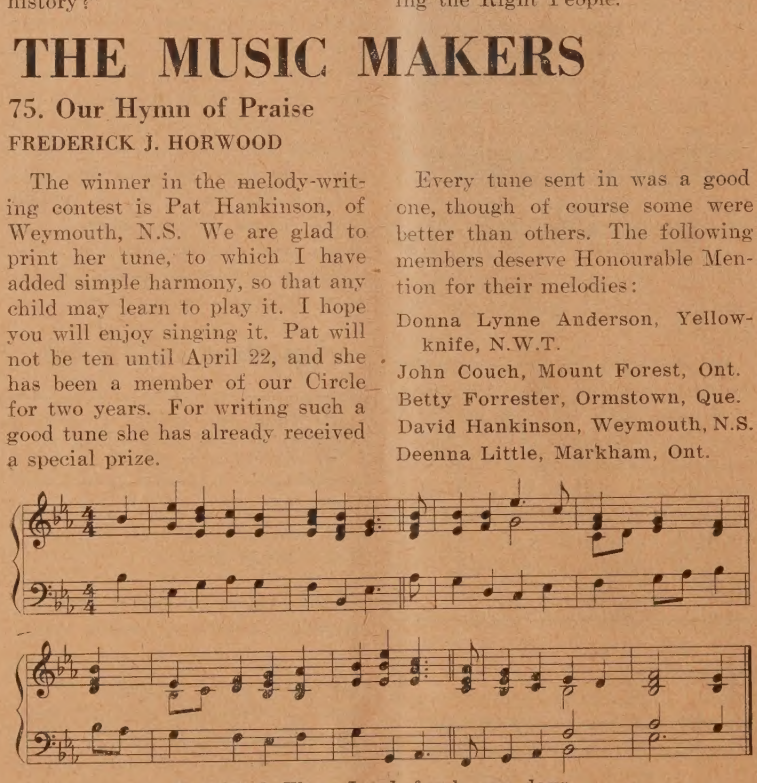
75. Our Hymn of Praise

FREDERICK J. HORWOOD

The winner in the melody-writing contest is Pat Hankinson, of Weymouth, N.S. We are glad to print her tune, to which I have added simple harmony, so that any child may learn to play it. I hope you will enjoy singing it. Pat will not be ten until April 22, and she has been a member of our Circle for two years. For writing such a good tune she has already received a special prize.

Every tune sent in was a good one, though of course some were better than others. The following members deserve Honourable Mention for their melodies:

Donna Lynne Anderson, Yellowknife, N.W.T.
John Couch, Mount Forest, Ont.
Betty Forrester, Ormstown, Que.
David Hankinson, Weymouth, N.S.
Deenna Little, Markham, Ont.



1. We thank Thee, Lord, for happy days,
For health and strength we give Thee praise,
For home and friends our songs we raise
In joyful alleluias.
2. We thank Thee for the morning light,
For Thy protection through the night,
For all things beautiful and bright
We sing our alleluias.
3. We try to serve Thee, Lord, each day
In everything we do and say,
By helping others on life's way
To join our alleluias.

Our Pledge

For girls and boys under 18

1. I will be loyal to my God, my parents, my teachers, and my friends.
2. I will learn to play or sing only the best music.
3. I will try to learn something new and useful each week.
4. I will do something helpful for someone else every day.
5. I may become very busy, but I will not complain of being tired.
6. I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen St. West, Toronto 2-B, Canada.

Eleanor McClelland, R. R. 2, Port Hope, Ont.
Shirley Miller, R. R. 3, Burks Falls, Ont.
Larry Reesor, R. R. 2, Pickering, Ont.
Joan Stubley, 5265 Trenholme Ave., Montreal, Que.
Joan Whittaker, R. R. 2, Pickering, Ont.

I know you wonder why your tune didn't win the first prize. Perhaps you wrote the bar lines in the wrong places. I know some of you meant to write an accented note for an important word, but I just had to forget where you placed the bar line to find the meaning of your music. Of course, I am always glad to oblige. In fact, some of the tunes were too low, and others were too high, so I transposed them to suit a group of children's voices. There were a few tunes hard to sing because the notes moved about so much, and others were rather monotonous because there were many repeated notes. You think I am very strict, don't you? So I am. But I really try to be kind, and by now everyone who sent me a tune has received something through the mail. Isn't that right?

Next time you write a tune, try to remember that if you use common time, there must be four beats in every bar, except the first and last bars, which will always add their beats together to make four if the first bar is incomplete. Then be sure that you have the accented words set to a note on the strong beat of the bar. You should use the proper key-signature. Two tunes submitted were in D major, but there was only one sharp in the signature instead of two.

(*Continued on page 27*)

OOD FRIDAY: He Was Afflicted

e Cross Remains a Mystery

RVEY G. FORSTER, Welland, Ont.

ood Friday confronts us with haunting, inescapable mystery he Cross. Devout and wise men very Christian age have sought ierce this mystery, and through r efforts many precious insights e been made available. Yet the ss remains a mystery; modern n is not able to bring together meaningful relationship that off tragic event and his complex .

Iaroutunian in his *Lust For wer* points out modern man has covered no other way of dealing n other people's power except natching it with his own. From t stems the struggle for power he individual, the social group, the nation. Because of this , this struggle for power, man dehumanized and is isolated lonely, alone in the crowd, neless in his house, without a ghbour in his neighbourhood, hout friends among his friends. iety does not kill him but it kes him wish he were dead. iety denies his humanity and s him to go to the devil.

The Cross has a message for h a man. The Hebrew people de a rich contribution in their ception of God as creator, -giver and judge. The richest tribution was made by some known prophet about 550 B.C. the midst of tragic suffering in le with his people. He dared throw into the heart of God sufferings which they were luring, and cried "In all their ictions, He was afflicted." God noved by loving compassion and in anguish and distress as He nsiders the plight of His people.

"He Is One With Us"

Our Blessed Lord identified mself with publicans and sin-s, with the poor and outcasts, h the despised and rejected, the k and the lost. In His death He s numbered with the transgress-, crucified between two thieves one unworthy of continuing to st. The early Church seeking understand His death, used the ought of Isaiah. He made Him-f of no reputation; He took on Himself the form of a ser-nt; He humbled Himself. He ntified Himself with humanity, cepted the role of burden-bearer the sins and sorrows of the man race. God is not indifferent the anguish of His world; He is with us in our suffering.

Thomas à Kempis said if we nt the Cross to come home and w real, we shall effect that best t by argument or meditation, but carrying it. That means at least, accepting for ourselves a share of the anguish and frustration and sin of our modern world. If the tears of a little child have a claim to the compassion of God, the anguish of a world like ours must cause the heart of God almost to break. *The Cross shows the costliness of the divine compassion.*

Dostoevsky's Sofya, the young widow of a soldier, a nurse at Sebastopol, later a travelling Gospel-woman, finds Stefan, a victim of evil habits, and nurses him through cholera for long days and nights. Bonhoeffer, put to death in a German prison, discovered *a God who bears.* Debs writes from his prison "while there is a lower class, I am in it; while there is a criminal element, I am of it; while there is a soul in prison, I am not free." These have learned something of the cross.

When Dora Greenwell in tragedy was confronted by the Crucified Lord, she was not met by cold platitudes, not told that everything was for the best. Rather she was met by a look of solemn recognition, "such as may pass between friends who have endured between them some strange and secret sorrow and are through it united in a bond that cannot be broken." We can know nothing of His love to the loveless as revealed on the Cross until we in our turn show love to the loveless.

Lord, Thou didst suffer more for me
Than all the hosts of land and sea.
So let me render back again
This millionth of Thy gift. Amen.

REALITY of the RESURRECTION

The Christian Ground for Hope

R. E. GOSSE, Long Branch, Ont.

God made man that man might know Him and enjoy Him forever. He was meant to dwell in the favour and fellowship of the Father's house. Man is a candidate for immortality. To support our belief in the life after death there are many intimations of immortality that have been set forth.

The arguments of poets and moralists move us to believe, but they do not establish for us a positive assurance of immortality. All the arguments with which we are familiar are good and helpful as far as they go, but they are not iron-clad proofs. As Christians we do not rest our case on the constructions of human reason, though we may avail ourselves of the support they offer. Our case rests on the Resurrection of Jesus Christ, Who was crucified, dead, and buried, and the third day rose again from the dead and ascended into heaven and sitteth on the right hand of God the Father Almighty. That Christ came again from the dead taking to Himself all power in heaven and earth is the Christian ground of hope. "God has given assurance to all men by raising Him from the dead."

"He Is Alive"

But some will ask, "How are the dead raised? With what kind of body do they come?" The Resurrection body of our Lord was certainly changed. St. Paul says that there is a physical body and there is a spiritual body. To the disciples on the road to Emmaus Jesus appeared in another "form." Here we might as well acknowledge is a mystery that baffles us, as, indeed, it baffled the early apostles. Here the supernatural seemed to take possession of the natural and to commingle as the divine and the human commingled in the soul of the Son of Man. The one great fact clear beyond all uncertainty was that "to them He presented Himself alive after His passion." That is their unanimous testimony and unshakable conviction.

The Kingdom of God

Belief in the Resurrection of Jesus was the fundamental and determinative note in the witness of the early Church. The Apostles were above all else "witnesses of the Resurrection." St. Paul, the Apostle, sums up his declaration in these words: "For I delivered to you as of first importance what I also received, that Christ died for our sins, in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures." His coming again was for them the entrance upon His Messianic work —the establishment of the Kingdom of God in the hearts of men. "The God of our Fathers raised Jesus whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins."

Following the "appearances" and their Pentecostal experience, the early disciples became possessed with a new and wondrous power which was none other than the power of the Resurrection — the gift of the Holy Spirit. The Resurrection formed the "taking off"

(*Continued on page* 26)

EASTER—

Its Meaning

PEREDUR W. JONES,
Cookshire, Que.

The more we know about the world and the Universe the more wonder we see in it, the more does our wonder grow of the God who made it. Knowledge tends to push God farther and father from us until He is so far above and beyond us that He can have nothing to do with us. Some of the great religions of the world have gone astray here, and made God the impersonal and far-away, little more than an idea and having nothing to do with the world of men and with men's little thoughts.

A religion to be of any value must find in God the "Great Companion" of men. Great and wonderful though He is, it is still necessary for Him to be our Companion. To feel and to know this one truth makes life different for man. Having this experience changes everything. "Behold I make all things new. . . ."

When Jesus began His Ministry in Palestine, He chose twelve men, His disciples, to "be with Him." They soon found that the relation was a remarkable one. Their first reaction was "This is the leader for us . . . we will follow Him. . . ." Then the great difference between them became more and more obvious to them. It is almost incredible that there could have been any real friendship between them and Him. He was so different, so far above them in knowledge and in action that it seemed impossible for Him to have any relation with them. Yet He did it. And that fellowship has changed the world. They grew to love Him. There is the key to the mystery . . . they *loved* Him.

They grew so to know Him that they would never leave Him. They misunderstood Him time after time. They did the wrong thing; they expected what was not given; but slowly they came to know and to reverence Him. They knew little about the God they had been taught about as children. But they knew Jesus. It was no consolation to them that Jesus offered them God when He left. The best thing they knew about God was that He was like Jesus. This fellowship that they knew was to end. But could such a fellowship ever end?

The Christian claim is not that the fellowship of Jesus and His disciples continued after death. That claim is that the death of Jesus brought its Consummation. Their fellowship with Jesus was greater and more really wonderful after death than ever before. More, this is the claim made by every generation of Christians ever since

(*Continued on page* 26)

CHILDREN'S PAGE

MARGARET G. WILSON

Tulip Time is Here

Holland is the land of tulips. Thousands of acres of rich land become a carpet of beautiful colours, covering the ground as far as the eye can see. Visitors travel across the ocean to enjoy Holland at tulip time.

Each year a tulip queen is chosen for the season and as she travels from town to town and from village to village she scatters over the countryside millions of these beautifully coloured petals. Autos, bicycles and buggies will be covered in masses of tulips as they move slowly along city streets. Roadsides will erect huge banners made from tulip heads with thousands of them packed together.

While people enjoy tulip time in Holland, the growers look upon it as another crop. They take notice of the perfect and imperfect blossoms. They watch for new shades and newly-shaped petals. They divide the crop so some bulbs can be shipped to other lands, some will be kept at home and more just like them will be grown another season. Some imperfect ones will be destroyed. Others will be kept, perhaps the most beautiful and the most unusual, although they would bring a great deal of money to the owner. He knows that they are the kind people will want, so he keeps them and replants them and waits until his crop increases and he can send them to other places and other countries so many people can enjoy them.

Our very best bulbs on this continent came from Holland, and this year we are concerned about spring and tulip time in Holland.

Many and serious floods covered Holland this winter. The salty water of the ocean spread over much of the rich, loamy soil. Certainly thousands of her tulips were destroyed, but I hope that enough are left so Holland can enjoy her spring tulip festivities, because I can't somehow think of Holland at this time of year unless I picture tulips, tulips everywhere.

Easter Customs

Christmas and Easter are the two gayest Church festival days of the year. The birthday of the Baby Jesus and the Resurrection of Jesus should indeed be happy days for us all.

The cold, dark, sleeping winter is over and everything is waiting for the sunshine. When the sun warms the ground and the air, spring is on its way. The farmer and the gardeners are thinking about seed planting. Fences are mended. Barns are being cleaned, and everywhere people are scrubbing and painting and refreshening things for spring.

People, too, put away the heavy winter clothes and dress in new, gay clothes for Easter. An old rhyme from England says:

"At Easter let your clothes be new,
Or else be sure you will it rue!"

Special foods are prepared for Easter, too. The most common, of course, are the Easter eggs. These are used in almost all the countries of the world. It is an old, old custom. In China the giving of eggs in spring has been done for two thousand years, and that is a very long time indeed.

Many countries colour their eggs for Easter, not just yellow or red or blue, but are beautifully decorated. It is done by using wax and special dyes and tiny little tools made from metal or wood. They are all very interesting and difficult to do. Sometimes famous artists decorate Easter eggs and give them as gifts to young princes and princesses.

Besides eating eggs, some countries have other customs.

In Albania

In Albania, people attend Church but after the service each person breaks a coloured egg with a neighbour and instead of saying "Good morning" he says "Christ is risen," and his neighbour replies "He is risen indeed."

In Poland

The people of Poland and Czechoslovakia fill a little basket with food. In it they will always have a tiny loaf of bread, an egg, a piece of hard sausage, and a little lamb made of butter. They cover it all very carefully with a spotlessly clean white napkin and take it to Church. There they thank God for the food which He so generously provides. Then after their personal prayer of thanks, each person walks to the front of the Church with his basket, uncovered, and the priest blesses the food.

Some countries celebrate Easter only on Easter Sunday, but others celebrate for two or three days.

In Hungary

On the second day of Easter in Hungary the people do not go to Church but have what is called a "Ducking Monday." In that country the grown-up boys throw a bucket of water on the girls, because, they say, "Lovely flowers thus watered will not wither but be beautiful through the year; and the girls must pay for this ducking by giving coloured eggs to the boys. In the cities now the boys often duck the girls by sprinkling them with a little perfume, and the girls pay for it with coloured eggs and chocolate and candy eggs.

In Finland

In Finland and Estonia the boys spank the girls with pussy-willow switches, "so they won't be lazy," and the girls reward them with beautifully decorated eggs and flowers. Then they dance together and have a jolly day.

So we alone do not celebrate Easter, but in all the countries of the world, wherever Jesus is loved, people rejoice in His Resurrection at the spring of the year—Easter.

April

April is a lovely month. Some of us may want to say that it is the loveliest month of the year. The ice has gone. As it melted it joined rivers and streams in a mad rush to the open sea. The snow has gone. All winter it covered fields and gardens with a soft warm blanket. Now it has melted and we can see the bare brown earth. The sun's warm rays can easily awaken the sleeping flowers. Soon they will be pushing their way through the soil and we know that before too long we shall see flowers appearing in the fields and in our gardens.

And the frogs! Everybody just waits for the song of the frogs in April. Once the frogs begin their cheery peeping, we feel spring has really arrived.

Then, too, many of our singing birds are with us again after spending the winter in the warm, sunny south. Even if we haven't seen bluebirds, robins or goldfinches, we have perhaps heard their song, and if we don't know their song then I'm sure we are searching the trees, wires and housetops in the hopes that we shall see our friends before April leaves us.

And what about our trees and bushes? They are all ready to burst into leaf or bloom. Some of the flowering shrubs will be blooming this month.

Just think! In this month—April—we have no ice or snow to amount to much, but we do have rain and sunshine, running streams, flowers, peeping frogs, budding trees, and singing birds.

April is truly a wonderful month after all. Don't you think it is?

A Little Spring Song

GILLIAN WRIGHT

Spring is coming! Can you hear it?
I can hear it now
In the song a robin's singing
On a willow bough.

Spring is coming! Can you see it?
I saw Spring today
In a winter Aconite
Growing by the way.

Spring is coming! Can you feel it
Quivering in the air?
I can feel it in the breeze
That's tangling up my hair.

Child Education Magazine

XT! VACATION SCHOOLS

D. SPARLING,
r of Children's Work and Church Vacation Schools

Christian Education Com- of Mill Road United Church session. Item after item on enda had been chalked off ispatch and satisfaction.

w, for the final item!" said airman, "Church Vacation l! What do we do about it? we have one this summer, or

e of the committee members at each other fearfully, won- whether they would become ch involved during the sum- when they really wanted to e of any "Church" respon- ies. No one would venture a tion.

30,000 Children

chairman, in a last attempt a response, spoke up, "I hear over 30,000 children in the d Church attended Vacation ls last year. Some Churches keep *their* doors open to chil- during the summer! I notice of children on our streets school is out, but our Church offering them much during weeks. Any suggestions? Or, take this item off our agenda nother year?"

t us give it some thought," red a mother of young chil- "A friend of mine tells me her children have learned in attending Vacation School summer than by attending ay School. I suppose it is se a Vacation School pro- a concentrated programme of tian Education. After all, usually meet for ten or more cutive days and for two and a to three hours each day. I my children to have that kind perience so much that I'm g to assist in any way I can."

Instruction

what you say is true," inter- d Mr. Brown, "I figure that hildren attending a Vacation l for ten days receive 25-30 instruction. Since our Sun- School closes down for the er, that means that a Vaca- School can provide as great an tunity as our Sunday School all year, as far as hours are rned. I am beginning to hat a Vacation School can ement the work of the Sunday ol. Perhaps we had better give matter more consideration! what must we do *first* to have ool?"

have been reading a little this and discover that in the place a Planning Committee sential," suggested the Super- dent of the Sunday School. nother committee!" groaned one in the back row.

"What are the duties of such a committee?" asked Mr. Brown. "We want to know what is involved before we become too enthusiastic."

"A *Vacation School Committee* in the local Church," replied the Superintendent:

"Sets the dates for the school; arranges for rooms, facilities and equipment; secures a director and necessary staff; decides on curriculum in consultation with the staff; and takes responsibility for publicity."

"I guess we need to get started right away if we have all that work to do," said Mrs. Rogers.

"Just a minute. We haven't answered my first question yet. Are we or are we not going to have a school?" asked the chairman.

"Seemingly, we assume that we are," said Mr. Brown, "and for the record's sake, I move that we plan to have a school this year, and that we appoint a Planning Committee now." "I second that motion," said Mrs. Rogers.

What They Did

And so, Mill Road United Church took the first step necessary to have a Vacation School for its children.

The next steps followed in quick succession.

1. They wrote to the Director of Church Vacation Schools for guidance and a list of suggested materials.

2. They were amazed to discover that there is a prescribed course of Bible Study for all age groups, and for 1953 these courses are on the *Life and Teachings of Jesus*. The following texts were recommended to them, and they decided to order them immediately so their teaching staff would have ample time to prepare their work:

A Minrod Photo

Hearing the story of Jesus and the children of the world from a Leader at Vacation School.

Long Term Schools

Kindergarten: **Tell Me About Jesus**—Jones
Primary: **Learning from Jesus**—Keiser
Junior: **Followers of Jesus**—Whitehouse
Intermediate: **Followers of Jesus**—Whitehouse

Short Term Schools

Kindergarten: **Stories About Jesus**—Brumley
Primary: **Jesus the Friend**—Roorbach
Junior: **We Would Follow Jesus**—Crosby
Intermediate: **Life of Jesus from the Gospel of St. Mark**—Ross

They finally were able to secure sufficient leadership for the school. Other mothers like Mrs. Rogers volunteered to teach. A music teacher in the community offered her skill and time. Several assistants were found among the older teen-age girls and boys. When the minister saw the enthusiasm of the parents and teachers, he arranged his summer plans so that he could work with the staff. Then they planned to have a training class so volunteer teachers and assistants would feel more confident in this new venture. They were most anxious that their first school be as fine as possible.

What About Your Church?

Is your Church willing to provide a Vacation School for its children so they may have experience in fun and fellowship, work, worship and Bible Study, and thus grow into a fuller understanding of God's purposes for them as they come to know Jesus as their Friend and Lord?

Could You Use a Caravan?

SUE BORSTEEL, Stirling, Ont.

Is your Church serving a community in the northern reaches of our country, or in a scattered outlying district? Is your Church ministering to lumbering or mining camps? Is your service on an Indian Reservation; or in a new housing area? Are there things you would very much like to have happen in your community, but, for various reasons, you have not been able to attend to them? Then, a Caravan team is for you!

An increasing number of young people in our Church are offering themselves and their vacation time to serve the Church on a volunteer basis. They get no pay, in money, but serve for the joy of serving their Master. You could have one of these teams this summer.

You are acutely aware of the things you would like to do. A Vacation School may have been considered for a long time, but there are not enough trained leaders. And the teen-agers are lively and should be organized into a class or club. They might listen more readily to someone close to their own age. Or perhaps you have many, many new houses in your community and you want to do a survey, or you think of the new families, and those on the outskirts of your charge whom you simply have not had time to visit.

Caravan Will Help

Of course, the Caravan team alone will not do all these things for you. But they could help the local committee in any plans that have been made. Part of the effect of the team will be in the increased enthusiasm on the part of your own youth for the work of the Church, because enthusiasm is catching. Part of the effect will be a nucleus of trained leaders to carry on a Vacation School or Young People's Union next year.

If the caravan team is to come to you, arrangements must be made for housing, either billeting in the various homes, or provision for them all to live together. They must have some time together each day for Bible Study and worship as a group, as well as for planning their work, and they would appreciate an excursion or two — not more than two. If they are to conduct Vacation Schools in various places, transportation will probably have to be provided for them.

(*Continued on page* 24)

The Ceremony of Signing the Charter Roll for the new Zion Church, Regina, Sask., was an impressive one. Taking part were: Seated: Mr. Merle Florence, Clerk of Session, and President of the Choir, first to sign the Charter Roll. Standing, left to right: Mr. E. Rostron, trustee; Mrs. G. Bickford, secretary-treasurer of W.A.; Mrs. J. Kimbriel, member of choir; Mrs. Florence Blair, choir director; Mrs. W. H. Collins, organist; Mr. G. Bickford, chairman of the Board of Trustees; Mr. J. Atkinson, treasurer; Mrs. V. Wilkinson, member of choir; Rev. Victor A. Wilkinson; Mrs. H. Bowen, member of the choir, vice-president of W.A.; Mrs. D. Parsons, librarian; Mr. D. Matheson, elder.

REGINA

Bob Elliot Plays Amos

FRANK MORGAN

If you had walked into Regina Presbytery about a year ago, you would have landed in the middle of the debate requiring much waving of arms and pointing, and the use of a city map, to clarify the question under discussion. The Superintendent of Missions, Rev. Bob Elliott, thought the United Church ought to start a new United Church in Imperial School district. "Where's Imperial School"? they said. "Not enough families there to start a Church," they commented. But when Bob Elliott begins to play Amos, Presbytery knows it has to give in. But they had their reward—they put him in charge for six months.

On February 1st, this group of people, which had been variously known as "Imperial School District," or "that bunch in the north-east section of Regina," blossomed forth as Zion United Church, Regina. Many local residents were surprised to see on the Church page a new name among the Churches, but at the special service conducted by the minister of the Church, the Rev. Victor Wilkinson, who was placed there by Presbytery last July, and assisted by Mr. Elliott, received 72 adults into membership. Of these, 29 presented certificates from other Churches, 13 presented certificates from other denominations, and 30 adults professed their faith in Jesus Christ. And like all good stories, it was continued the next Sunday, when 12 more men who were working their shift this Sunday at either the railroad or the post office, were received into membership. The Sunday School which began with 54 children last year has now grown to 125. The annual meeting, held on January 13th, one year to the day after the first service, elected a Session, Committee of Stewards, and Trustees. The congregation meets in the Imperial Public School, receiving excellent co-operation from the Regina Public School Board. A site for the proposed new Church has been purchased immediately north of the school, and it is expected that under Mr. Wilkinson's leadership and with the backing of his enthusiastic new congregation, plans will soon be drawn for the erection of their own new building. Mr. Wilkinson is officially "Missioner-at-large" for the city of Regina, and in addition to his work at Zion, serves the congregation of St. James in the north-western section of the city, and is the supervising pastor of a new congregation at Broadway in the south-eastern part of the city.

The Story of United Church Extension is told in this issue on pages 3, 14, 15, 16, 17, 18 and 19.

EDMONTON

The Church Is Needed

THOMAS HART

Devon. About six or seven years ago, the first oil well was drilled in the country west of Leduc and oil was discovered. Other wells were begun and it was soon realized that this would probably develop into a very significant field. The number of drilling rigs operating in the field was increased weekly, and there was a crying need for accommodation for the workers.

The Devon Estates Company was formed and plans were drawn up for a model town, to be built near the Saskatchewan River, and in an area where not only the workers of the Leduc field, but also those of the Woodbend field which was opened up on the other side of the river to the northwest, could be accommodated. Devon is about twenty miles southwest of Edmonton, and the town is well laid out, with wide streets and large lots. There is a good business section and plenty of accommodation for an expanding school. There was also an area set apart for a Church.

In 1948, Dr. E. J. Thompson, who was then President of Conference, discussed the matter of the Church in this area with me, and made arrangements with the Devon Estates Company that we should have an adequate lot for a Church. The land was signed over to us on condition that we guaranteed to have a Church built within a certain specified time. This matter was brought to the Edmonton Presbytery and a request went to the Board of Home Missions for some assistance, which was gladly given.

Services Start

A party of us went out from Edmonton that year to start services. It was a small beginning, but we were quite sure that there were prospects for good work. One of the conditions attached to living in Devon was that you had to buy a house. No homes were available for rent, and this fact made for permanence in a considerable part of the population.

Then one day, the theology students from St. Stephen's College under the direction of Dr. Thompson and Professor Elson, went out to Devon. Professor Elson knew some of the people who were moving in, owing to his term as a pastor at the Black Diamond field, south of Calgary. They made a very thorough canvass of the town and contacted most of the families and got a very encouraging response from them about their interest in the Church.

The early services were conducted in a room in the small school that was first built, but before long, plans were made for the building of an adequate Church on the lot procured. Due to the shortage of materials, a number of difficulties were encou tered, and consequently the buil ing was not completed as early expected. The authorities realiz the difficulties encountered a extended the time.

The building was dedicated September 9th, 1951, and the was a splendid turnout on th occasion, which indicated that t expectations of those who start the work were moving on to fu realization.

Up to the present, the servic have been conducted by studea from St. Stephen's College, spen ing their full time there durin the summer, and going out fro Edmonton during the winte Without exception, they have give splendid service to this communit

There is now a feeling that t work can only be carried out wi the services of a full-time ma and they are, this year, asking f an ordained man, and also askin for a little help from the Board Home Missions to pay the salar

The New Church for Devon.

There is a very fine communit spirit among the people, and th Church is very definitely neede there, to give tone to all the pro ceedings and to interpret life in high ethical manner.

Pleasant View. At the close the war, the Veterans' Land Ac bought a large farm southwest Edmonton, and adjoining the cit limits, and built a number homes for the veterans. The indi vidual lots were about half an acr each, and there were about on hundred and thirty-one home built. Those who went over tha area felt that it was going to be tremendous task for young mar ried men with small families t take care of a job in Edmonto and still clean up their land an make it respectable around th homes. The result of their effort has been very successful, an around every home now, there ar fine lawns and during the summe season, lovely flower gardens an very productive vegetable garden so that it is altogether a pleasan place to live.

In 1948 the Edmonton Presbytery asked Rev. R. B. Layton, wh was recently retired, to conduct

(*Continued on page 27*)

REV. M. C. MACDONALD
Reports on Church Extension

Dr. M. C. Macdonald
Chairman National Committee on Church Extension.

'he Church Says: "We must Advance and Build"

Photo by Michael Burns

A Tableau in the Pageant "Triumphs of the Faith," showing young theological student and children in a new housing area.

UR country is making history in a great way. No one can travel across Canada today observe what is going on with- realizing that the Christian rches must alert themselves new responsibilities and pro- nmes of advance. A decade ago e would dare to prophesy the gs that are now coming to pass. ur land is on the march in ty directions. Industrially we e made great strides of progress. rally thousands of new indus- s have been created and scores older established ones have rged their capacities. New dis- eries in oil, iron ore, uranium, el and many hitherto unknown ural resources have ushered in era of expansion and industrial gress that is bound to lift our land to a new position of importance and leadership in the family of nations.

Our country's population has shown steady growth from 11½ millions in 1941 to nearly 15 millions today. Since post war immigration opened up, about 800,000 new citizens have come to our shores. They represent over fifty national backgrounds and, among others, include farmers, skilled tradesmen in scores of lines, cultured and professional folk—people who in many walks of life will play a part in our nation's development.

Stirring Days of Growth

Because of the marked increase in population, the nation-wide expansion in industry, and our country's steady economic progress, there has resulted the creation of scores of new housing districts and suburban communities. It is at this point in particular that the Christian Churches find new frontiers of responsibility and challenge in these stirring days of growth.

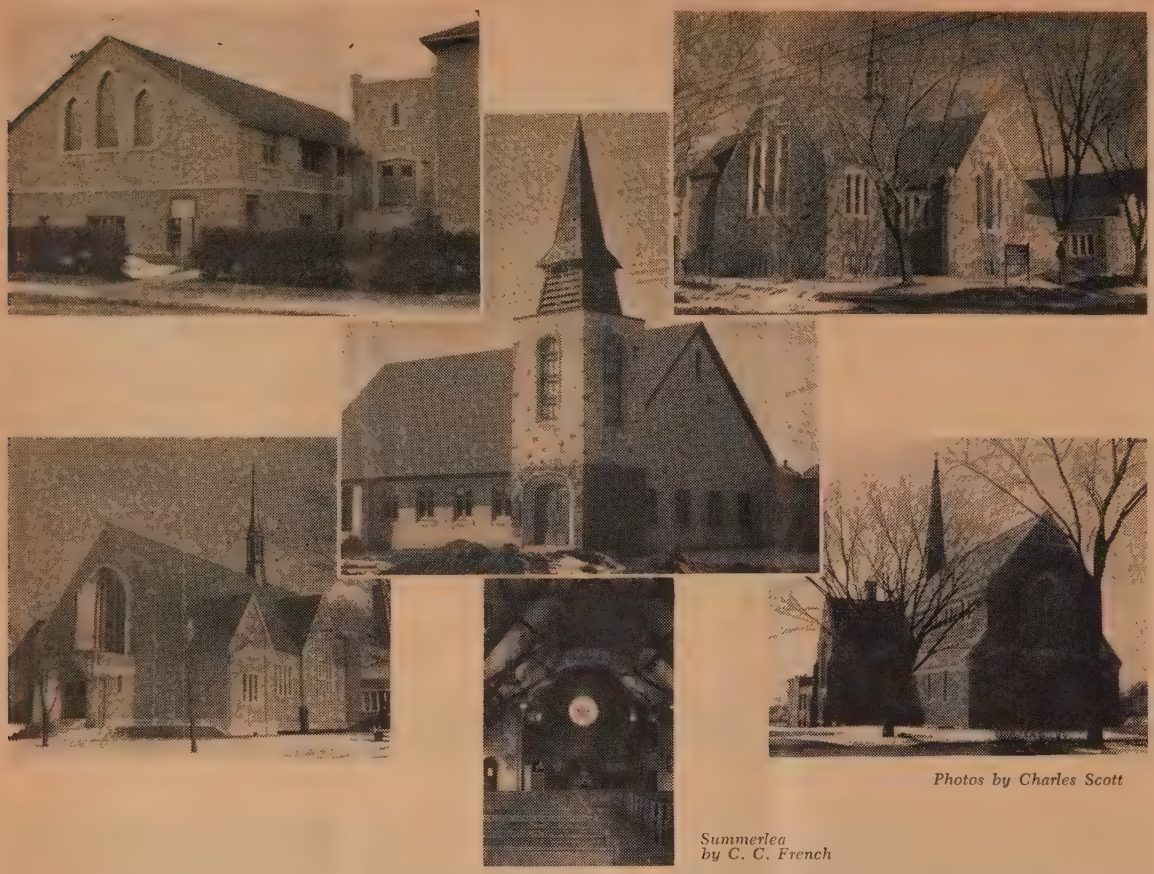
Canada has literally scores of unchurched or inadequately churched areas distributed throughout the major urban centres. It is a sobering fact, that in our land which we like to think of as Christian, there are thousands of our fellow-Canadians without Churches to attend, without Sunday Schools for their children, and without facilities for carrying on those basic Christian organizations that safeguard the moral, spiritual and social life of the community or neighbourhood.

Campaign Launched

Careful surveys have revealed that the United Church alone must assist in building 200 Churches in these new districts and provide 75 manses. To meet the urgent need the General Council in 1950 directed the launching of Local Church Extension Campaigns in the Presbyteries of the Church to raise $2,500,000 to help the pioneers in these new housing areas to build Churches and provide Sunday Schools for their children.

The overall cost of Church Extension and other new capital extension needs in Home Missions across Canada will be $3,300,000. Of this, $800,000 will be derived from annual allotments from the Missionary and Maintenance Fund

(*Continued on page* 21)



Photos by Charles Scott

Summerlea by C. C. French

New Churches in Montreal area: (Upper left) Crawford Park Church, Verdun, Que. (Upper right) Queen Mary Road Church, Hampstead, Que. (Centre) Norwood Church, Ville St. Laurent. (Lower left) Rosedale Church, Montreal, Que. (Lower centre) Interior Summerlea Church, Lachine, Que. (Lower right) Mount Royal Church, Mount Royal, Que.

MONTREAL

Financial Objective Obtained

A. B. LOVELACE

The sum of $505,000 was the objective set by the Finance and Extension Board of the Montreal Presbytery for the Church Extension Campaign in February, 1951. And because of the long experience of this Board which had been set up twenty-five years ago it was possible to carry through the campaign without the mistakes that might have plagued an inexperienced group. The office and secretarial work was handled by the Secretary, Rev. R. DeWitt Scott, D.D., with such additional help as he needed. A new bank account was opened, a system of accounting set up and everything prepared to handle the finances of this two year campaign. A contact man was found in practically every pastoral charge who was the key person in the local campaign. Literature was prepared and issued in quantities. The Board felt that a sense of participation was necessary and desirable and that the whole campaign should be conducted on a basis which emphasized those elements that were not financial. In this respect considerable success was achieved. A new sense of responsibility for the life and work of the Church developed among those who were not able to contribute large amounts, and in a number of pastoral charges still struggling with their own problem to liquidate indebtedness there emerged a keen interest in still newer congregations a few stages behind in their development. Members of the Campaign Committee were consistent and effective in putting before all our congregations the spiritual values that must be foremost in any such undertaking, and there was a splendid response to this approach.

The Campaign a Success

In February, 1952, at a meeting of Montreal Presbytery Mr. Arthur H. Webster, Chairman of the Capital Campaign Committee announced that the total objective of $505,000 had been attained and expressed the thanks of the Campaign Committee to the ministers and official boards for their active co-operation.

The success of the Campaign was largely due to the spirit with which Church members and ministers had responded to the Committee's appeal. Dr. R. DeWitt Scott in referring to the substantial gifts, emphasized also the sacrificial giving of a number of people and referred in particular to a college student, who, out of a very slim monthly allowance, saved and contributed $10. This gift represented real devotion on the part of the young man and actually meant that he did without what most of us call entertainment for a period of four months. Dr. Scott also told of the war-bride, whose husband was ill, but who desired to express her gratitude for the kindness she had received from the United Church people in Canada, and undertook to bake and sell shortbread in order to raise money for the Capital Campaign. Her contribution amounted to $22. A working girl whose family was hostile to the Church and what it stands for, felt so keenly the appeal to this fund and valued so highly the existence of a new Church in her community that in the name of each member of her family, she contributed $3, a total of $30. The sequel of this demonstration on her part is a changed spirit in the home, especially in the matter of the Christian religion and church attendance.

Within the pastoral charges the "contact man" was of inestimable worth; through him there was direct and simple communication on all matters pertaining to the Campaign and in many cases he was the person who not only provided the connecting link, but became also the inspiring leader.

No account of the success of this Campaign would be complete without reference to the skill, hard work and devotion of those who accepted major responsibility in connection with its organization and canvass. Busy men of many interests set aside time ample for the project and gave up many other activities which were their legitimate concern.

To all of these the Boards feels a debt of gratitude that it can never repay except by assuring the continuance of the good work and keeping always in mind that the real success of the Campaign is in something more than brick and stone.

CALGARY

A Pressing Necessity

G. PRESTON MacLEOD

Church extension is a pressing necessity in Calgary, Alta. For the second year an appeal was made in February, through all United Church congregations, for "A Day's Pay" from each member toward the 1953 objective of a minimum of $40,000 for the "revolving loan" fund of the Calgary Home Mission Council.

West Calgary Church. As a result of last year's appeal, the Home Mission Council was able to assist the congregation to start a new building, which is expected to be in use by the summer. Under the leadership of the Rev. D. K. Walker, they have completed an appeal to their own community, as a result of which $53,000 has been pledged. This rapidly growing congregation has doubled its budget in the past year.

Pleasant Heights Church, in the northwest section of the city, has secured pledges of $54,000 in a similar local campaign for an urgently needed new church building. Two additional lots adjoining the present Church and manse have been purchased. Within the past year the congregation has outgrown its present building and has been forced to hold services in the King George School, only to find the accommodation overcrowded there. Rev. J. B. Spencley is the minister.

Northminster Church, at the extreme north-centre edge of the city, has been organized as a completely new congregation, under the leadership of the Rev. H. R. McGill, within five months of the start of regular Sunday services in the Buchanan School. Initial steps toward the formation of

West Calgary Church, showing new structure rising beside the original building.

The new Church at Sydney River, N.S., in the course of construction. Inset, Rev. A. A. MacLeod, minister.

day School were sponsored neighbouring Crescent Heights rch. The new congregation ins without any property or ets except two lots supplied by Home Mission Council. At the uguration service on January h, Dr. Thomas Hart, Superin- dent of Missions, and Revs. W. Collett, R. E. Pow and J. E. l, representing the Presbytery, re associated with Mr. McGill. e hundred and sixty charter mbers were received, fifty per t. of them by profession of th—significant proof of the cry- need for Church extension, and of the people's readiness to respond to a lead.

A new Church site has been procured in the Renfrew district, North-east Calgary. In this district the North Hill Church has been conducting a Sunday School in the nearby Stanley Jones public school.

There are prospects of a new Church in the Parkdale area, which is overcrowding its little Church plant.

Presbytery is considering a new Church site in the fast-growing area of South Calgary.

VANCOUVER

ew Communities and New Churches

H. TELFER

The enormous bull-dozers mbled over the rough terrain like me antedeluvian monsters, break- g down and tearing up rocks and ees on what had been primeval rest. The area had been desig- ted as a "veterans' housing oject." Until now it had been vered with lofty spruce and lesser ees, thick and tangled with ndergrowth. Before the mighty veep of the bull-dozers what had en hidden in darkness for gener- ions suddenly came to light and e rough places were made plain. Within a short time the whole area oked as though the devastating and of some mighty hurricane ad laid low the trees, or some ighty upheaval had thrown the cks from their fastnesses in the ground. All was now ready for the builders.

rtist's drawing of a new Church Hall. unit of the over-all Church to be uilt as the Sanford Memorial Church n Renfrew Heights, a new veterans' community.

Instead of the rustle of the wind through the tree-tops, the rapid tap-tap of the hammer became the music as a miniature city was in the making. Trucks of material swept in in a constant procession. Lumber, concrete and the thousand and one things required for the building of modern homes piled high. Bringing order out of the chaos were the master-carpenters. Frames of houses sprung from the ground supported on their concrete foundations. They stood rising upward as formerly the forest trees had stood. In an amazingly short time the frames were encased in their lumber sheathing and stucco surface. Within, the rooms of a modern house were taking shape, and paint was giving life and colour to a human habitation. All would soon be roofed beneath a red or blue, black or green shingle. It was as though a town had been made overnight; a town of modern houses to provide homes for war veterans with families.

Accordingly the characteristic of the new community was the number of children. One such community, the **Renfrew Heights development**, typical of other developments, is a low rental area for veterans, and one condition is that no home could be rented if there were less than two children in the family. Into this new community, situated on a slope with wide Crescents and sweeping Drives, all named after some place famed in the annals of war, Mons, Falaise, Dieppe, the families came, 680 of them. The designers of the new community had deliberately turned the backs of the homes towards the main highways, Grandview Highway and Boundary Road. All faced in towards the central parks and playgrounds for it was to be a community where veterans were to live as close neighbours.

The Church Moves In

Vancouver - New Westminster. The Metropolitan Council for the Church Extension had purchased a site for a future building,

(*Continued on page* 19)

Children in one of Vancouver's new communities gathered for Sunday School.

SYDNEY RIVER

A Church for the Community

A. A. MacLEOD

In the rapidly growing area along the Sydney River on the main highway leading from the city a new Church is being built that already gives promise of the fine, commodious edifice that is to be. Beginning last June, thanks to the enthusiasm of the congregation and the unstinted manner in which the people gave their time and labour, the basement has been excavated, the concrete foundation laid, the framework erected, and boarded in, and is now ready for shingling. So favourably has the work progressed that the expectation is that this new Church will be ready for occupancy in the fall.

This is one of our newest suburban congregations, the type of congregation for whose help and encouragement the Extension Fund has been launched and sponsored by the Home Mission Board.

The union that gave rise to the rapid growth of this new congregation is somewhat unique. About two years ago in this new and rapidly growing residential community a group of forward-looking citizens met in a private home to discuss a local situation that threatened an inroad on the Public School system in the district. At this meeting, after due consideration it was unanimously decided that the Protestant citizens must come together, and set aside their denominational loyalties, and, instead of building three or four small Churches, build a Church that would be representative of a united Protestantism. With this in mind, the community was can-

(*Continued on page* 18)

vassed, and, to the amazement of all, the scheme received practically unanimous endorsement.

When the scheme got off to a good start and gave promise of marked success, it dawned upon the minds of the leaders that to be assured of an educated ministry they must be affiliated with some denomination. After careful consideration it was decided that as The United Church of Canada is a uniting Church originally set up to meet such situations, the logical thing would be to make application to the Presbytery of Sydney to be received as a congregation of The United Church of Canada. Their request was granted, and on Oct. 10th, 1951, their first pastor was inducted.

The enthusiasm of the people made the work of organization comparatively easy for the new minister. The first members were received and the Sacrament of Holy Communion observed for the first time on the second Sunday of January, 1952. People of four different Church backgrounds sat at the Lord's Table, giving a practical demonstration of that spirit of Christianity that seeks to heal the broken body of our Lord. Before many weeks had passed, the congregation was regularly organized with fifteen elders, fifteen stewards, five trustees, and a building committee. At the end of 1952 the Session reported 230 members received during the year, of whom 144 were by transfer and 86 by profession of faith, also 165 families under pastoral oversight, of whom 140 were active and 25 somewhat inactive.

The distinctive feature of the first year in the life of this congregation was the enthusiasm with which so many people with such varied Church background co-operated in the interests of the Church and the community. The chairman of the Board of Trustees was an Anglican, the treasurer of the congregation a Baptist, the Clerk of Session a Presbyterian, the chairman of the Committee of Stewards a United Church man, yet all working together with vision and enthusiasm. As one of them, having heard the encouraging reports of the year's work as submitted to the annual meeting, remarked: "We are showing the world how to do it."

THE LAKESHORE

The Church Expands

A. C. FORREST

One of those apparently insignificant little resolutions which passed through the General Council at Hamilton may eventually mean much for the United Church in the most rapidly expanding area of Canada. The resolution gave power to the executive or sub-executive of the General Council to re-align conference and Presbytery boundaries in the lakeshore area between Hamilton and Toronto. The plan of those behind the move is to reorganize the United Church work now divided among four Presbyteries so that this section may all be under one Presbytery.

This rapidly industrializing area has a tremendous potential for future development. Served by three fast highways, the Lakeshore, the Queen Elizabeth, and the Dundas, it lies in the heart of Ontario's rich wedge. The plan to proceed with the St. Lawrence waterway may bring the ocean-going ships to Port Credit, Oakville, Bronte and Burlington. Both the C.N.R. and the C.P.R. railways parallel the lakeshore, and the heavy truck traffic passes through here on its way to the U.S.A., and the cities of Western Ontario.

The great new Ford Plant at Oakville has thirty-five acres under one roof, and the farmers of the area have been selling land at prices up to $3,500 an acre for suburban residential sub-divisions and factory sites. Ministers in the area who used to find it hard to remember the names of their families now find it difficult to keep up not only to the new street names but the new subdivisions.

New schools have been going up; old ones are being expanded, and classes are on shifts and staggered hours.

In the section at the west of the area three new pastoral charges have been started and more are necessary. They all meet for Sunday School and worship in school houses. Several of the older churches have had to enlarge. Port Credit one of the oldest in the area, served in 1825 by Egerton Ryerson and Peter Jones has built a new church at a cost of close to $250,000 and is already crowded. Its budget has increased from $15,000 to $80,000 in four years.

Oakville has spent a great deal of money altering and enlarging its building and has a flourishing congregation at the heart of the area. Burlington the largest of the three large churches on the lakeshore has sponsored a new Church on its border at Nelson; already this congregation has 240 members. Burlington contributed 103 members to it, and within a few days had received 90 new members to take their place.

SASKATOON

Balmoral Church, Saskatoon, Sask., opened March 15, 1953.

Latest on Roll

R. C. CHALMERS

Balmoral United Church is the latest pastoral charge to be added to the roll of Saskatoon Presbytery.

In the autumn of 1950 the minister of Third Avenue Church, Rev. L. B. Campbell, D.D., and two of his elders, John Stockton and Neil Grant, opened a Sunday School in the North Park area. Third Avenue Church paid the rent for the use of the North Park school for two years.

During the Church year, 1951-52, Rev. Marjorie Stedman, then a student at St. Andrew's College, served this developing North Park congregation as student minister. Services were held each Sunday in St. Mark's Community Hall. A strong Woman's Association was formed.

The Church Extension Committee of Saskatoon, under the able leadership of Rev. T. R. Davies, purchased a former Adventist Church. In the autumn of 1952 this building was moved onto a foundation prepared for it in North Park. It is expected that the Church will be opened about March 1st. Bob Bater, our 1950 Rhodes Scholar, who is taking his third year in theology at St. Andrew's College, is the present student minister. There are at least one hundred United Church families in this area and there are about one hundred children in the Sunday School.

At the regular meeting of the Saskatoon Presbytery in February, 1952, this new congregation was duly constituted the Balmoral pastoral charge. This achievement, under the leading of the Holy Spirit, has been brought about by the vision of the minister and the Session of Third Avenue Church, the co-operation of the people in North Park, and the assistance of the Church Extension Committee and the Home Missions Board.

13 CHURCHES

(*Continued from page 3*)

now a generous supporter of the Missionary and Maintenance Fund.

Northlea Charge in Leaside was the second Church founded by Dr. Myers. Thirty-five chairs were put out for the first service (in a public school) and about 135 people came. There were 516 charter members when the Church was constituted. Rev. Donald Amos was called to be minister. A new manse was purchased, and today plans are under way for the building of a new Church.

Dawes Road Charge came into existence next. For 30 years this little charge had been carrying on Church services, but now, suddenly, with families springing up all around them, the charge was fired with new life. Dr. Myers spent five months there, then Rev. Don Tansley began his ministry, a manse was provided, and a new Church is partly up.

To **St. James-Islington** Dr. Myers then moved his energies, 12 miles west of his own home. They met in a school. There were 35 at the first service, but both the Church and the Sunday School grew rapidly. There were 227 charter members when the congregation was constituted on May 1, 1952. Dr. Myers remained for ten weeks, and was followed by Lawrence Purdy, Emmanuel College student, who gave most effective leadership. Then the Rev. Manson Doyle, D.D., (another retired Associate Secretary of the Board of Christian Education) was placed in charge. A regular minister is now being called, a site has been secured for a new Church, and so the work of expansion continues.

In **Cliffcrest Church** in Scarborough, 135 people were present at the first service in April of 1951. A year later when the congregation was formed, there were 329 charter members. Douglas Lapp, a third year theology student, has been giving vital leadership, carrying on the work for the last 18 months.

From **Alderwood**, north of Long Branch, the cry was heard, "Come out and help us." Dr. Myers and the Home Missions Council responded. There were 358 charter members at the time of constitution. Rev. Edward Bishop was appointed as supply minister, and the work grows steadily.

Presteign Heights at Parkview Hills was next. The work began in January, 1952. Dr. Geo. Little was asked to take over after Dr. Myers. Then Dr. Bruce Hunter came. In June, 1952, a congregation of 260 members was constituted. By June of 1953 the new Church building will be taking shape.

It was difficult keeping up with Dr. Myers as he related the steps that followed. There was **Yorkminster** (where Beth McVicar of

nanuel helped), and **Apple-d, and Wilson Heights,** and **nar Heights** (where Ida Mac-zie served), and **Beverley Hills** h Bert Batstone), and latest all, **Humber Valley Village** rch on the old Home Smith perty. There were 103 on the ter roll, and now there are on the Sunday School roll e. They will call a minister re June.

he score to date?

welve new charges organized, one charge revitalized.

wo thousand people were on charter rolls.

nd that is only in one part of ada. Much the same story of a wing Church could be told of er centres.

ut I doubt if there is another Myers.

ANCOUVER

(*Continued from page* 17)

this waited upon finances iciently large enough to build provide adequate facilities. v. W. Deans, minister of the nfrew United Church, added the toral oversight of the new nfrew Heights community to already onerous duties. A sur-was made of the community l an amazingly large percentage re either members or adherents The United Church of Canada. t with no Church, or hall or re in which to meet, and no me large enough to hold ser-es, it was difficult to create a urch fellowship. But in spite of se handicaps, two circles of the man's Association numbering rty were formed, and a group interested young veterans and ir wives worked for and antici-ted the day when a Church uld stand on the site in their w community.

In order to give greater pastoral pervision the Home Missions mmittee of the Presbytery of ncouver appointed Rev. A. H. nna as a supply. A Sunday hool was organized to meet in a ll one mile outside the develop-nt, and a congregation met for vine worship in The Flame, a ad-house, on the Grandview ghway. It was in this Dine and nce centre that the first organ-tional meeting was held, with v. W. P. Bunt, D.D., Superin-ndent of Missions; the Rev. W. ans, supervising minister; the v. A. H. Hanna, local supply; d Rev. Douglas H. Telfer, D.D., ecutive secretary for Church tension in charge. Amidst tables d the miscellaneous furnishings a dance pavilion, chairs had en placed and some one hundred lults seated. The first member-ip roll was signed by those join-g on profession of faith and by rtificate of membership in a lemn act of dedication led by Dr. unt; then followed the election a Board of Trustees, the Ses-on, the Committee of Stewards, d all necessary officers for the wly-formed congregation. It was time of beginnings in strange rroundings, but, since God is t confined to place and is to be found wherever there are those who worship in spirit and in truth, the presence and blessing of God was manifest throughout the whole service.

Sanford Memorial Church. An interesting development of this new Church in the new community of Renfrew Heights is the decision to call the congregation the Sanford Memorial United Church, in memory of two distinguished brothers who served the Methodist and United Churches with great devotion and ability. Rev. A. M. Sanford, D.D., and Rev. O. M. Sanford. It is fitting that the name should be continued, for no greater service to the Church or interest in developing the community has been rendered than by these two great ministers of Christ and His Church. The new generation does not wish to forget the debt we owe to old and past generations.

Other New Churches

The story of the Renfrew Heights development is repeated again and again, as new communities are fashioned out of forests on the fringes of the city, or old communities are filled in, vacant or large lots being utilized for the building of new homes. **Fraser-view, Suncrest** in South Burnaby, **Capilano Highlands, Willingdon Heights, Westridge, Norgate, Sea Island,** and on and on beyond the city limits into the semi-rural areas, **Sunnyside, Fleetwood,** are homes, homes, new homes, and with them families. At **Willingdon Heights** a new community where the Church Extension Council assisted in the building of a fine new Church with lower hall, there is already a Sunday School of over 500 children, while at **Highlands** where the Council helped to build a new Church hall there is an overflow of fifty beginners into an adjacent home basement. It is in the new communities that the young parents and their families are to be found.

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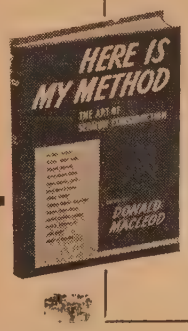

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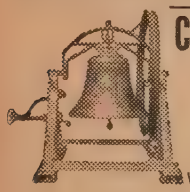

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Photo by Trevor H. Beck

On the occasion of the burning of the mortgage of Wesley Church, Montreal, Que., those who took part were, left to right, Mrs. F. Black, Mrs. R. Orser, Mrs. H. L. Lee, and Rev. Norman A. McMurray, the minister.

Wesley Church, Montreal, Wipes Out Debt

Wesley Church, Montreal, Que., celebrated its fortieth anniversary with special services on Sunday, February 15th. A feature of this anniversary was the burning of the mortgage at the Anniversary Supper on Wednesday, February 18th. The supper was presided over by the Rev. Norman A. McMurray, minister of the Church. Brief addresses were given by two former ministers, Rev. Robert Smith and Rev. B. B. Brown. The financial story was presented by Mr. Harry Lee, one of the original founders, and Mr. Jas. Hood. It was pointed out that the Church debt was at its peak in 1931, when it stood at $105,000. By careful management, and without any major financial campaign, it has been completely wiped out. A prayer of thanksgiving was offered by the minister, after which Mrs. H. L. Lee, Mrs. F. Black and Mrs. R. Orser, three pioneer members who are still active, applied the flame to the mortgage.

Wesley Church was founded in January, 1913, when a small group of people gathered in the living-room of a home on Clifton Avenue for their first service of worship. Services were held in this and other homes until mid-summer, when it was found necessary to purchase a tent for the growing congregation. In the fall of that year a portable building was erected at the corner of Sherbrooke St. and Melrose Ave. This building became the home of the congregation for the next six years. Owing to the increasing numbers a larger Church was built at the corner of Cote St. Antoine Road and Draper Avenue, which housed the growing congregation for the next eight years. In 1926 it was found necessary to build a still larger edifice. The site chosen was the present one at the corner of Royal and N.D.G. Avenues. The new Wesley was opened for public worship on Sunday, January 16th, 1927. Four years later, Wesley Hall was added to provide accommodation for the Sunday School and the social activities of the congregation.

Rev. Norman A. McMurray is the present minister, and Rev. Robert S. Beal, the assistant minister.

The Story from Hong Kong

LESLIE KILBORN

I have recently received from Toronto, two publications which I find disturbing. One of these is a page torn from the *Star Weekly* of November 29, containing an article by William Stevenson entitled "When a University Goes Communist." The other is the November issue of *The Canadian Far Eastern Newsletter,* edited by Jas. G. Endicott, with the assistance of Mary A. Endicott.

The article in the *Star Weekly* begins with the statement that "When he (Stevenson) was in Hong Kong he met and talked with the Canadian missionary, Dr. Leslie G. Kilborn, and his wife . . ." The truth is that when Stevenson was in Hong Kong last July I was in the Philippines, and at no time did we meet or talk with each other. It is true that he talked with my wife, but he also promised

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hat he would not publish any le without first letting her see his promise he failed to keep. n result the article contains errors, some of which are ous to anyone familiar with nissionary work of the United ch. For example, my father-w, Dr. William McClure, and brother-in-law, Dr. Robert B. lure, were never connected the West China Union Uni-ty. The former was for many s on the staff of Cheeloo Uni-ty, and the latter served in the an Mission of our Church. Nor my late wife's name Jeannette stated in the article) but was t. We did not spend our last t in Chengtu burning old let-we had to attend to too many things; etc., etc.

e Canadian Far Eastern sletter contains the statement: ere are a number of mission-in North America, such as Walter Judd, Dr. Leslie orn and Dr. Stewart Allen, are reporting very black ures of New China. They are n a wide hearing in the rches." Both Dr. and Mrs. icott know that I have not been anada since 1949, and to place here at the present time can be d only a deliberate falsification acts. Also, to style Dr. Walter d a missionary after his many s of separation from the sion field is on a par with the repeated statement that Dr. icott himself *is* a missionary he United Church of Canada er than a former missionary.

hen people do not speak the h in what they probably regard inor matters, how can one pt their reliability in major ters? The Communists accept doctrine that the end justifies means, but neither Stevenson Endicott admits to being a munist. Therefore, how can justify the use of falsehood with the hope that good may e from it?

JILD

(*Continued from page* 15)

from Home Mission and ted Church reserves. It must mphasized that this is a mini-n requirement, because, since total of $3,300,000 was set, new elopments have taken place that involve our Church in eased obligations.

he response to date in the Cam-n is encouraging. At the close two years $1,150,000 has been ed. This means that $1,350,000 still to be raised before June , 1955, to reach the objective the part devoted to Church ension alone. This goal can be hed only by all Presbyteries ing in the Campaign. If the amount is not raised it will involve our Church in failure to build Churches where they are sorely needed.

A total of over 75 Presbyteries have already accepted objectives in the Extension Campaign. It is hoped that, at least, another 25 will be added to the effort.

Montreal Leads the Way

Montreal Presbytery leads the way, having raised $400,000 of its half million objective. Metropolitan Toronto, too, has shown great results, having reported one-half of its goal of $500,000 already raised. Winnipeg has raised $65,000, and Vancouver $105,000 — commendable efforts in two cities with heavy extension needs. Many smaller cities, i.e., Moncton, Oshawa, Sarnia, Sault Ste. Marie and Regina, are up to date in their givings. Several Presbyteries have their campaigns well under way and are getting their charges to plan contributions in a systematic manner.

A Challenge

Never at any time in our Canadian history has the United Church, or its parent bodies, faced a greater challenge and opportunity to extend the Kingdom of God within this land and reach great masses in new frontiers than is now presented through this Church Extension Campaign. It is a Church-wide responsibility in which every pastoral charge should participate, for the people in these new areas have come from all sections of our land and merit our loyal support. It was this conviction of responsibility that prompted a little rural Church to send a cheque for over $200 to the Church Extension Fund. Two young people from that congregation were now living in a new housing area where there was no Church. The home congregation showed a Christian concern and wanted to do its part to see that two of its young people who were now establishing themselves in a pioneer community could enjoy the sacred privilege of worship.

Church Extension is a strong missionary and evangelistic movement that touches the lives of tens of thousands of Canadians, and its purpose is to strengthen those forces in our land that make for good citizenship and true Christian patriotism.

New Addition

On November 18, 1952, the Very Rev. George C. Pidgeon, D.D., preached at a service which marked the opening of a new addition to the North Hill United Church, Calgary, Alta. This included the installation of a new gallery with seating capacity of 200; the tower addition with a ladies' parlour, a vestry, two vestibules, and the Church office. It is hoped that chimes will be installed later in the tower. This building cost approximately $22,000.

Mr. John Pidgeon, a brother of Very Rev. George Pidgeon, D.D., and an elder and member of the Church, was a member of the building committee and was the supervisor of the work of the building. Mr. John Pidgeon presented the keys to the new addition, to the minister, Rev. J. Lawrence Pottruff, on behalf of the building committee, who received them on behalf of the congregation.

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Around the fire at the Prairie Christian Training Centre during the visit of Regina Y.P.U.

Week-end at Qu'Appelle

A week-end of fun and fellowship was spent by **Regina Presbytery Y.P.U.** at the Prairie Christian Training Centre, Fort Qu'Appelle, Sask. At noon on Saturday, Jan. 24th, three carloads of members of the Presbytery Executive, with their skis, skates, suitcases, etc., headed for Fort Qu'Appelle, sixty miles from Regina. Tobogganing whetted appetites and a hearty supper was enjoyed, followed by a social evening and vespers. Sunday morning, after an early breakfast and morning worship, the Regina group joined the students from the Centre, to attend Church in Fort Qu'Appelle.

Following each meal, Dr. Wm. Clarke, Principal of the Centre, addressed the group on activities of the Centre. Sunday afternoon afforded an opportunity to visit Fort San, a nearby sanatorium. After supper, the young people drove back to Regina.

LEANORE

(*Continued from page* 8)

evening prayers, we were overwhelmed by the many coloured lights which decorated the trees outside the dining hall and immediately there was an outburst of carols. The Christmas spirit had come at last.

On Christmas Day

Finally, Christmas day arrived. Christmas morning came early, as we were wakened by the sound of a drum and the familiar voices of our Indian friends as they went about carolling. Many of the delegates found their way to the Church of South India for a service of Communion at 7 o'clock. Because this Church is a union of Anglican, Presbyterian, Methodist and Congregational Churches, most of the delegates were able to partake of the Communion. This could have happened only in South India, for this Union is unique. The Conference was brought to a close by a service of dedication and the Conference Christmas dinner, which really consisted of turkey and all the trimmings, and not bananas eaten under a coconut tree, as a lot of people probably thought!

Some of us availed ourselves of the invitation to hear the Queen's Christmas Message at Bishop Jacob's home. As the round-the-world broadcast took place, the fifteen of us gathered round the radio realized that we had a representative from every part of the Commonwealth.

While December 25th brought the end of sessions, December 26th began the tremendous task for each delegate of sharing the message with young people all over the world. As this message is shared and responded to by those who hear with true commitment, will the theme of our Conference "Christ the Answer" become a reality.

(Watch other issues of THE OBSERVER for further details about the Third World Conference of Christian Youth.)

PRISON

(*Continued from page* 8)

windows, with smiles on their faces. At departure, it is just the opposite —one would think they had just lost their best friends forever.

Two or three of the boys have made known their desire to associate themselves with the Church when they leave Oakalla. It is felt that these visits have meant much, both to the Y.P.U. and the Y.O.U. group.

Contributions for publication on Young People's Page should reach the Editor, Miss Jean Peters, 41 Jackman Ave., Toronto, Ontario, by the first of each month.

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ANNUAL MEETINGS

s. G. (Grandma) Merry, the oldest nber of Knox Church, Trail, B.C., shown with the minister, Rev. W. Irving, at the mortgage-burning ceremony.

Knox Church, Trail, B.C., Rev. W. P. ng, minister. Twenty persons joined the rch on profession of faith; forty-three certificate. The M. and M. allocation exceeded. The Training School objec- of $550 was divided: $300 has been t in, the balance to be raised in 1953. hlight was the burning of the mortgage the new manse. Completed in January, 50, the house is now free of debt. cing part in this ceremony were Messrs. Moran and W. Wagstaff of the Board of stees, Mr. A. C. B. Cooper, Chairman the Board of Stewards, Mr. Bruce Young, surer, Mrs. F. Wilby, past-president of W.A., Mrs. W. Burgess, past-president the Tadanac W.A., and Mrs. G. Merry. s. Merry, the oldest member of Knox urch, ninety-two years of age, began the t Sunday School in Knox Church and s present at the burning of the mortgage the Church.

Richmond-Melbourne (Que.) Church, Rev. Leslie Dean, minister. Increased Church endance and givings featured the reports. thirty-five per cent. increase in givings ought the total raised for all purposes to 1,819, of which $1,450 was for Mission- and Maintenance, and $550 for the oman's Missionary Society. In addition a ilding debt of $9,000 has been cleared the last three years, leaving the Church e of debt. Forty-three new members re received during the year to bring the al membership to 381. Fifteen of the w members were received at the Church Trenholmville where services were re- ned during the year. A vote of thanks d appreciation was extended to the min- er, choir and Church officers.

Tabernacle Church, Belleville, Ont., Rev. A. Rowley, minister. Seventy-one new embers were added to the Roll during the ar. The minister paid tribute to the ommittee of Stewards for their very fine ork. Despite the many responsibilities aced on this Committee all current ex- nses were met and a fine financial balance as shown at the end of 1952. The Com- ittee of Stewards also recommended to e congregation increasing the minister's lary by $200. Particularly gratifying is e fact that the M. and M. givings in- eased to the extent that the allocation of 1,800 was exceeded by $300. The Church ised $20,330 for all purposes. Two new ganizations were formed to whom the oard of Session gave their whole-hearted pport. The work of the Church is pros- ring favourably.

Salt Spring Island (B.C.) Charge, Rev. G. C. Bompas, minister. The annual eeting was held in the Sunday School hall f the new Church, with the minister in the air. Reports from the various organiza- ons were very encouraging. The highlight f 1952 was the building of the new hurch at Ganges, with increased seating apacity, and better facilities for the work the Sunday School and other organiza- ons. On behalf of the women's groups, Irs. C. J. Zenkie, president of the W.A., resented Mrs. Bompas with a bouquet in ppreciation of her fine work among the hildren and young people. The financial port for the year was exceedingly satis- actory and reflected very healthy conditions all organizations. All allocations had een raised and all obligations met. The ebt on the new Church had already been educed by twenty per cent. The minister vas granted an increase in salary.

Scotland (Ont.) Charge, Rev. W. A. Burbidge, minister. At the three annual eetings progress was noted. Five members vere added to the roll by profession of aith. A total of $10,000 was raised for ll purposes, of which $1,194 was for the M. and M., an increase of over ten per cent. The objective for the Training School was exceeded with all monies sent in. Four new mid-week groups were organized, Tyro and Trail Rangers at Scotland, Y.P. and Couples at Northfield. The 1953 minimum salary and travel were adopted. Committees were appointed at Scotland and Northfield to look into the possibility of building a Church Hall in each place. The extension work of Presbytery was supported and the Every Family Observer Plan endorsed. A motion of appreciation was extended to the minister and his wife.

Goodlands Pastoral Charge (Man.), Rev. M. E. Graham, minister, held its annual meeting January 21st, with a large attendance. Financial reports from all organizations showed that the total amount raised for all purposes was $12,009. The Church treasurer reported a balance on hand of $1,282.73 with all obligations fully met. M. and M. givings totalled $895.86. To mark the 50th anniversary of the present edifice used for worship a Hammond electric organ was installed in October in honour of the pioneers to whom the district owes so much. Less than $60 is now owing on this organ. The manse was modernized by the W.A. The three W.M.S. organizations met their allocations for the year.

Trinity Church, Smiths Falls, Ont., Rev. C. E. Armstrong, minister, reported progress in all departments with a total membership of 1374. Total receipts for all purposes was $26,246.64; for Missionary and Maintenance $5,177.26; W.M.S. raised $1,738.02. The Woman's Association raised for Church purposes $3,396.71. A donation of $900 from the congregation was made to the new United Church Training School with a further amount promised. In order to accommodate the growing conditions in our Wesley Hall Sunday School, a new wing was added for the Beginners' Department at a cost of $5,087.

Trinity Church, Burlington, Ont., Rev. R. Keith Love, minister. 118 new members were received, making total membership of 1673. Total receipts, $59,126. M. and M., $7,390. Highlights of the year: $100,000 Church renovation programme undertaken at Trinity and new congregation at Port Nelson. Raised for all purposes, $23,000.

Biggar (Sask.) Church, Rev. Tom Currant, minister. Reports submitted at the annual meeting showed 1952 a year of spiritual and material progress with all objectives met. Twenty-nine new members were received, including 16 by confession of faith. Three were lost by death and 13 by transfer from non-resident group. Sum raised for all purposes was $7,525, the highest on record. Improvements included complete renovation of edifice, roof re-shingled, and installation of oil furnace in Church and new furnace in manse. Gifts for Chimes Memorial Fund included one for $50.

Danforth Avenue Church, Toronto, Ont., Rev. John E. Bell, minister. Church membership, 2,299; new members received during the year, 230. Amount raised for all purposes, $78,365; for Missions, $15,645. Amount to be raised over a three-year period for Church extension was $12,000. This was raised in two years.

Andover (N.B.) Circuit, Rev. Wilson Bridge, minister. Fifteen new members, eleven on profession of faith. The circuit income had reached an all-time high, with increased giving to the M. and M. fund. During the year a new two-manual Hammond organ had been installed in the Andover Church. The Church basement had been reconstructed and furnished for Sunday School work at a cost of approximately $3,000, and the heating system converted to oil. New furnishings had been added to the manse, plus an electric washing machine and a refrigerator.

Tribute was paid to the work of the Rev. and Mrs. Bridge. An increase in salary and car allowance for 1953 was voted.

Brownsburg Church (Que.), Rev. S. J. Pike, minister. With a substantial increase in membership, glowing reports from the various departments, the Church had a record year in 1952 and faces the future with great confidence and promise. Some twenty thousand dollars more insurance has been added to the property. The new Hallman Electronic Organ fully paid for; a heating and improvement project was given the green light, and the "Every Family Observer Plan" was favourably considered. The minister, now in his seventeenth year as Pastor, conducted a very delightful and enthusiastic Annual Meeting.

Western Church, Ottawa, Ont., Rev. R. Purves-Smith, minister. A new high in Missionary and Maintenance contributions, and encouraging reports from all departments of the Church's life, and the election of four honorary Elders to the Session featured the annual meeting. They were H. Matthews, C. F. Towsley, W. A. Craig, and Mrs. J. A. Tucker. Expressing appreciation of the leadership given by the minister, the congregation voted an increase in salary.

GRAND BANK (NFLD.) CHURCH, Rev. J. L. Reynolds, D.D., minister, had a good year in 1952 and entered upon the new year with favourable outlook. The Christmas services were well attended. A Vesper Service conducted by members of the C.G.I.T. groups under the leadership of Mrs. George Foote and Miss Helen Smith was of a high order and drew a good congregation. The Watch Night service, still a very popular year-end event, was also well attended. The Week of Prayer was observed.

The M. & M. objective of $1,600 was met by this loyal congregation despite a decrease in the number of supporting families. This decrease in families were due to the fact that over a period of years a number of C. of E. families resident in the town, and having no Church of their own, worshipped in the United Church and supported it financially. Last year those families, having increased in number, decided to build their own Church. The change will not greatly affect the United Church which has served in the town for 135 years.

WHITE ROCK (B.C.) CHURCH, Rev. W. Ward, minister, held a congregational supper meeting that filled the Church hall and the annual reports given were summarized by the chairman in these words "much remains to be done, but the congregation has the right to feel that the steps taken to become an independent pastoral charge have been amply justified." The major financial statement was given by the Church treasurer, which showed that $5,200 had been given by direct contribution, $573 for the Missionary and Maintenance Fund. The three groups of the Woman's Association had raised $2,000 and the Woman's Missionary Society, $10. Altogether the grand total was $8,770. Forty-two members were added and the Church auditorium, recently enlarged and rededicated last June, has been scarcely able to accommodate the Sunday morning congregations. A religious census has been planned in co-operation with the Anglicans.

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PEOPLE

● **Mr. T. R. Caldwell**, Superintendent of Rundle United Church Sunday School, Edmonton, Alta., presented a beautiful new Viewlex projector and daylight screen as a New Year's gift to the school.

Appreciation was expressed by the projectionist, Mr. A. Jones, and Dr. McConkie. Mr. Caldwell has served faithfully for many years as superintendent, is aware of the value of Visual Aids in Christian Education, and through his gift he hopes the children will obtain a more intimate understanding of the Saviour's love and their responsibilities as young Christians.

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● **Rev. W. R. Willan, D.D.**, minister of Queen's Avenue Church, New Westminster, B.C., surprised all at the annual meeting when he announced his resignation, to take place in June.

● **Mrs. Dorothy Sproule**, Montreal, Que., widow of a Methodist minister and writer of verse that she has published in a number of volumes, is the subject of a profile in the February issue of **The Montrealer.** She is 85 years old. Mrs. Sproule is the founder of the Notre Dame de Grace Women's Club and a former chairman of the essay group of the Canadian Authors' Association.

● **Rev. F. B. Walls** on the suggestion of the Naparima College Board was made Principal Emeritus of the College by the Presbytery of Trinidad. Mr. Walls' resignation from the Church in Trinidad was not accepted.

Rev. F. B. Walls and Mrs. Walls left Trinidad early in March and will reside in Blackville, N.B.

Rev. William Holmes, of Hemmingford, Que., recently returned from a visit to Manitoba, where he officiated at the marriage of his son, Stuart, to Miss Avis Mallard, of Steinbach, Manitoba, the marriage taking place in Clear Springs United Church. He was assisted in the ceremony by Rev. R. E. McCullough, D.D., of Winnipeg. On Sunday, February 1st, in his absence, Rev. Chas. Cushing of Montreal preached at Hemmingford and Robson St. A. B. L.

Mortgage Burned

Westminster Church, St. Catharines, Ontario, Rev. E. E. Ashley, minister, saw the fulfilment of a long cherished dream in the burning of a mortgage. Taken out during the depression, it was long a heavy burden. The Church is now free of debt. At a special ceremony on Feb. 15th the minister presided, assisted by Messrs. W. C. Coles, C. Wall, H. J. Bailey, and Miss Zella Thompson, who applied the lighted taper to the document. Rev. Fred Hendershot preached the sermon. Assisting were two former ministers, Rev. George L. Van Loon and Rev. Harry Stevenson, Secretary of Niagara Presbytery, and Mr. John Buchanan, a student for the ministry, who is a grandson of Rev. and Mrs. Alfred W. Thompson. Special music was a feature.

Rev. E. E. Ashley

A reception followed the service when refreshments were served and congratulations extended by Ministerial, Presbytery and Conference representatives. In appreciation of her part in the service and as a token of the esteem in which she is held, a corsage was presented to Mrs. Kadwill by the Chairman of the Committee of Stewards, Mr. Howard Vale.

CARAVAN

(*Continued from page* 13)

Remember, Caravaners are volunteer lay workers, with a limited amount of training. They will need supervision and advice from you, the minister of the community where they work, and they will need much help from the members of the community, too. They should *not* be asked to come when the minister is on vacation. They are young folk who have themselves come from local Churches such as yours, where the minister is their guide and counsellor. They are carefully chosen and have wide experience in their own Church.

An Advance Committee

It is suggested that the community set up a committee to look after advance arrangements for the caravan — the housing, the food, the transportation, the equipment required for the work that is to be done. If a caravan is wanted this summer, arrangements should begin immediately. It will take planning, yes, and work, and some money, to have a Caravan team in your community. In return, you will have new life in your Church, new enthusiasm for the work of all departments, new dedication in the service of God.

If your community would be a fruitful spot for a Caravan team, please write to your Conference office, or to the Director of Youth Caravans, Board of Christian Education, 299 Queen St. W., Toronto, Ontario, asking for the pamphlet, "The Profitable Use, Care and Feeding of Caravaners."

At the same time, if you have a young person 18 years of age or over in your congregation whom you would recommend for caravans this summer, and who is willing to give two, four, six or eight weeks to the service of the Church, urge him to apply to the Director of Caravans.

HE SUNDAY SCHOOL LESSONS

e Uniform Lessons for Adult Classes

. McCRAE

Lesson for April 5
THE LIVING LORD
St. Matthew 28: 1-10, 16-20.

et us make the Living Lord y the theme of our teaching the ter lesson. That phrase states fact which is the foundation e Christian Church, and is also explanation of the triumphs of faith through the ages. We l read the Easter narratives in Gospels, and they are match- gems in which an endeavour is le by each of the writers to ribe what was seen and experi- ed on and after the "third ." The four evangelists differ ewhat in these descriptions. thew speaks of an earthquake, ch is not mentioned elsewhere. rk reports one "young man" at tomb, while Luke and John ort "two angels." Sometimes otically inclined people fix on e s e differences to emphasize bts about the fact. Do they not er confirm it? What two wit- ses would agree on every detail recounting an experience of h wonder and significance? The ngelists and many others were eed on the fact that from this Christ was alive in the experi- e of His followers and the fact nsformed them. The fact of the ng Lord gave the Church power endure and the will to strive to utmost to make Him known to people.

f it were possible to eliminate Easter story from the records l carry on to the changed course en by disciples of Jesus, surely mething would have to be ented to explain the change.

Jesus lived in a world in which long ages men had dreamed of overcoming of death and hoped t it might be so. After His th the hopes and the dreams ame an accomplished fact. He ught immortality to light.

The appearances of the Living rd had a very definite relation the faith and loyalty of those o saw Him. They worshipped, t some doubted. It is even so to s day. And this terrible freedom t is ours sets us where we may rship love and goodness trium- ant or stand doubting before love d goodness crucified, dead and ried. Oh the blessedness of the ster faith!

Lesson for April 12
PAUL'S CONVERSION AT DAMASCUS
Acts 22: 3-16.

The appearances of the Risen rist did not end with those scribed in the closing portions of e Gospels. We begin with this son, a study of Paul and some of his letters, and we should have no Paul and no epistles of Paul in Christian story save that he, too, saw Christ the Risen Lord.

We referred briefly in the last study to the new zest which came to the followers of Jesus after they knew He was alive. They took up His cause with a will, but it was not easy going. They had opposing forces to contend with among those who "doubted." Saul was a very ardent worker for the propagation of the Orthodox Jewish faith. He had taken exhaustive courses of study to fit himself for his work, and when he came up against the "Christian" movement, he was zealous in combatting it by every means possible, even to the "purging" of those who followed the Christian *"Way."*

There were too many and too great capacities in Saul to have them in the path of error, and in the Providence of God, Christ met him on the Damascus road.

The experience that came baffled description probably, but in the lesson passage we have Paul's own account as best he can give it. We need not go over it here.

Suffice to say — the experience was so real and so far-reaching that Paul was in the spell of its influence for the rest of his life. He was changed from a persecutor into an evangelist because Christ met him. The experience of conversion was such an upheaval in the man's soul that he wanted to go off and ponder it in solitude; but no—he had been heading for Damascus, and to Damascus he must go. "Go into the city and it shall be told thee what thou must do."

Christ's coming to our hearts may not change our environment, but it will change our attitude to the environment as we bear witness wherever we are to Him and His Kingdom. In another place, Paul describes the experience as a "heavenly vision" to which he was not disobedient. Some anonymous writer has said "A vision and a task is the hope of the world."

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

A.O.T.S. at Duncan

A new **A.O.T.S.** (As One That Serves) Group has been organized in **Duncan, B.C.** The officers were installed by Mr. Roy Johnson, of Vancouver, President of the Vancouver A.O.T.S. Council. He spoke of the influence of A.O.T.S. groups assisting the Church's work in society. Mr. Alec Richardson is President of the new group.

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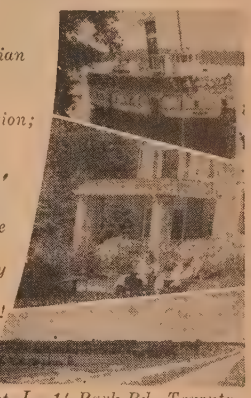

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EASTER

(*Continued from page* 11)

until this day. The claim is this, "Because He died and rose again, I have fellowship with Him now . . . at this time." The only admissible proof is in the experience of the Christian. This experience is open to all.

But what did Jesus do? All the evidence we have is in keeping with what we know of Jesus from History. The same psychology and method is apparent in the Resurrection as in His life. He came only to friends. Some will say that right there is the first evidence of the falsity of this belief. It is not so. Jesus never once coerced belief from any man. If it is asked why He did not appear to Caiaphas or to Pilate? the answer is just this that had He done so He would have compelled them to believe. Belief requires the possibility of not believing, and Caiaphas and Pilate would have had no room for unbelief. Jesus would have left them stricken men, lost souls blasted by the most cruel act of History. From what we know of Jesus can we really believe He would do that?

To force conviction is to violate fellowship. He came to those whose hearts were made ready. Take some instances. Peter and John saw the empty tomb and the linen empty and went away prepared so that the shock of seeing would not be too much. Mary spoke with one whom she thought was the gardener before she realized it was He. The two men on the road to Emmaus spoke and ate and discussed with Him before "they knew Him."

This fellowship was to continue. There was need of the eyes and the physical senses. Yet they were not to come too close. He said "touch me not. . . ." That is to say He told them not to rely only on the senses. The growth of the fellowship made it necessary that He should continue with them. The stages of this development were as follows:

They knew He had risen,
They knew He was somewhere,
They knew He was *here*.

The appearances were brief and not very close. Yet they were enough for them to know that He was *present*. Somewhere still with them, holding the same unbroken fellowship.

No sooner had they realized that fellowship with Jesus was not ended but rather changed into a new and more close relationship, than there came the Ascension. He was taken up into a cloud . . . but notice carefully . . . "out of their sight." That means they had no longer any need of the sight. There was no need of the physical sense to know they still had fellowship with Jesus.

One thing more was required. There was needed some great experience to teach them that this new fellowship was as real and transforming as the old. More, that it was a fellowship with which to change the world. That it was a fellowship that All might share. That experience came at Pentecost. However this story is explained, and I am truly weary of the attempts to explain it away, the very least we can say of it is that Something Great Happened In The Experience Of These Men. How they themselves explained it is of slight importance beside the fact that the great experience they needed had come to them.

On that day they realized that the fellowship they had with Jesus was still theirs. That fellowship was now of a new meaning. They realized that it was fellowship with God Himself. In every fellowship there is a spirit. If there is none then it is a dead and not a living fellowship. The spirit of the Christian fellowship is the spirit of God. The end of the Gospel of Matthew gives the final meaning of the Resurrection. "Behold! I am with you alway even unto the end of the ages."

This same experience that came to the first disciples is open to any believer today and in the future. With the experience comes the sharing in the spirit of Fellowship with Jesus, the Spirit of God. With this Spirit comes Power . . . the power to witness to the truth of the experience. With the experience the world is a new world. The Christian claim is not that Christianity will make better men and women in the world, but that it will make New Men in a New World.

REALITY

(*Continued from page* 11)

place for their preaching. It was the key-stone of the arch of Christian teaching. "If Christ has not been raised, then our preaching is in vain and your faith is in vain." Their apostleship hinged on the Resurrection. As Charles R. Brown says: "And nothing is more certain than the fact that something occurred which changed those despairing and disbelieving men into radiant, triumphant witnesses of the Resurrection. They now went everywhere proclaiming their gospel of a Risen Lord, sealing their conviction with their own blood. I have not been able to find any cause adequate to account for that change of front on their part, except the fact that Jesus Christ did triumph over death and was able to certify that fact to those who had companied with Him. 'He showed Himself alive' — that was their brief, terse, sufficing account of th matter. It was that assurance whic furnished the sufficing and endu ing basis for the whole Christia movement there inaugurated."

Triumph Over Death

The Resurrection of Jesus do not imply the mere "persistence His life through death," to quo D. W. Forrest, "but its dominan over it, the triumph of His tot human personality over every alie influence whether spiritual material." He is the spiritual supreme One. In Him "death swallowed up in victory." Lazaru would die again, for he wa restored to the ordinary life he wa living. But Christ's death an Resurrection were of a differe order. "For we know that Chri being raised from the dead wi never die again; death no longe has dominion over Him. The dea He died He died to sin, once fo all, but the life He lives He live to God." This is the picture we ge in the Revelation, the triumphan and exalted Lord of life, the Con queror of death and Hades, th Alpha and the Omega, the first an the last, the beginning and the en

But, as was hinted at the begin ning, the reality of the Resurrec tion does not compel our assen by the mere power of logic. Th uniqueness of this world-shatterin event can be appreciated and appr priated only by faith. "Blessed a those who have not seen and ye believe." For St. Paul the power o Christ's Resurrection became rea when he encountered his Lord o the road to Damascus. Only as w come to see God in Christ fo ourselves through the work of Hi Spirit in our hearts can we eve know the reality of Christ's victor over sin and death and catch th glory of His spiritual supremac

What Is Easter?

MARY HALBUS

A Chinese boy said to me
"What is Easter?" "See that tree?"
I said, "You might say it's dea
From the life within, it's fed,
Soon its branches will bear leav
A bird will come and as it weav
A nest, it knows that life will manifest,
God instinct is to trust and re

Tulips are poking up their hea
Crocus and jonquil in their be
Feel the life of God within,
To the wood flowers they are ki
Nature shouts a glad hosanna,
To the earth God gives His mann
Easter Morn, Life-Giving Day,
Sing with joy this heavenly lay.

Chinese boy, Christ lives that yo
Can know life abundant, too,
In this country, now your home
You can live and laugh and roa
Because He said, "Life is for living,"
Always ever, just for giving.
Christ came for life abundant,
You can rise to heights redundan

know He is the Resurrection he Life because He has raised om the death of sin to the life ghteousness; and because He we shall live also.

USIC

(Continued from page 10)

is interesting to know where tunes were created. Some done in the school recess d. One girl did hers during sermon on a Sunday morning, some were written just at bed-. One was thought out and by a boy in a bathtub—did ever know that there are boys take a bath?

nce this is just a friendly r instead of a story I should to tell you how much I have eciated those wonderful letters h some Music Makers have since the beginning of the . And may I say that if you ve a letter from another mem- whose name you have never d before, be sure to answer that r, because I have given you a pal.

ow do you like our new style of azine? My stories are shorter, they may grow some day. And you guess who Freddie was last th? Why not clip out our mn each month and put it in a p-book so you will have a list ew members. It would be a fine g to select one or two as pen- and write a friendly letter of ome. Finally a sincere welcome he following young folk who e joined the Circle: Deane Long (9), Weymouth, N.S.; Rae ntosh (10), Eden Mills, Ont.; ie Harrison (8), Cookstown, .; Deenna Little (10), Mark-, Ont.; Anne Pugh (11), R.R. Locust Hill, Ontario; Loraine lerson (8), Discovery Mine, lowknife, N.W.T.; Mary Lois nston (11), R.R. 1, Locust Hill, ; Larry Reesor (12), R.R. 2, kering, Ont.; Elizabeth Taylor Markham, Ontario; Wanda ter (10), R.R. 1, Locust Hill, .; Evelyn Mason (12), Mark-, Ontario; Esther Reesor (12), rkham, Ont.; Mildred Morton), R.R. 2, Harold, Ont.

PISCOPATE

(Continued from page 5)

in the Far East, involving glicans, upon which is must ke a pronouncement, this differ- e in interpretation may become ravated and threaten disunity. is writer is not moved to blame glican bishops for seeking at tical moments to maintain the ity of their own distinctive urch by advocating a policy of ition. But until Anglicans can ch a strong measure of agree- nt among themselves upon the intrinsic nature of the episcopate, its precise functions, its develop- ments in prelacy, its bearing upon ministerial orders in non-episcopal Churches, it will be difficult for those of us who dissent from the extreme assertions as to its supremacy, to give our assent. Indeed, it is quite conceivable that an anomalous situation might arise where more would be required of non-Anglicans in a proposed scheme of union involving the episcopate than is now required of Anglicans themselves within the Anglican fellowship.

EDMONTON

(Continued from page 14)

survey. He visited every home in the area and found about fifty United Church families who were very anxious to have Church services for themselves and a Sunday School for their children. Then we discovered that in that project no provision had been made for a Church.

Mr. Layton got permission to start a Sunday School in an old army hut used for recreation purposes, and also to hold a service on Sunday. Quite a number of children attended the Sunday School from the start, and a fair number of adults saw the value of this project and gave it their support so that a good active Board was formed.

In 1950, this area, which is called Pleasant View, was brought into the city of Edmonton, and in the meantime, the area of bush had been cut out between the south limit of population and the city limits and much building had been done. We acquired property at 62nd Avenue and 107th Street, which was not too far removed from the Pleasant View area, and a Church was built on this lot.

Allendale and **Parkallen**, two new areas, within the original city limits, are being served by this Church, and the whole area of the parish extends from 69th Avenue to 53rd Avenue and from 105th Street to 112A Street, roughly a rectangle one and a half miles long and one mile wide. This area is now solidly built up.

For a considerable time, Rev. R. B. Layton divided his services between Pleasant View and Ritchie, another new area well to the east, but a year ago a student was appointed to look after Pleasant View for the year. Mr. Leonard Musto has done a very good job, but it was felt that during the winter so much of his time was taken with his studies that it was not possible for him to do the pastoral work that was required. In view of this, they have taken a canvass of the whole area and this year they have called a minister of their own. They are a self-supporting charge and will rent a house for a manse.

There has been an extensive survey conducted by Mrs. William Morgan, under the auspices of the Extension Council, with the help of the W.M.S., and the majority of the people in the whole area are young married couples with small children, and about one-third of them claim allegiance to the United Church. This gives us a potential congregation of well over three hundred people. If they were all gathered in, the number would probably reach five hundred as at present constituted. The Church building will be adequate for some time, but it is expected that later there will have to be a Church Hall built to accommodate the Young People's work and through-the-week activities, but this lies in the future.

PAISLEY MEMORIAL CHURCH, GUELPH, ONT., Rev. F. J. Telford, minister. A membership of 444 was reported. Total raised for all purposes $10,698, including M. &. M. and W.M.S. of $1,704. The Mortgage Fund reported a balance of $166 to be raised to clear mortgage taken out to finance major alterations to Church School Room and installation of new heating system a few years ago.

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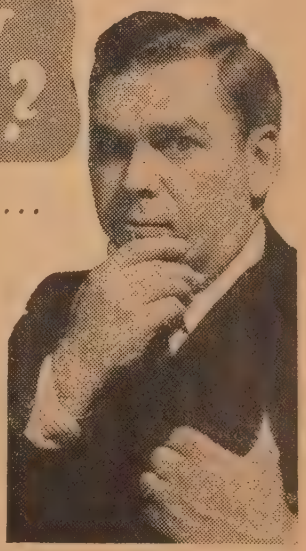

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Rev. Wesley Bainbridge

Rev. Wesley Bainbridge died suddenly on January 22nd, 1953, in the Red Deer Hospital, in his 52nd year. On January 10th he went to hospital when a heart condition was discovered. He rallied, but later complications set in and he lapsed into unconsciousness.

Born in Carlisle, Cumberland, England, he served his apprenticeship and became a Journeyman Engineer's Fitter. In 1922 at Dr. T. Powell's invitation he joined his two brother ministers in Alberta and became a Probationer of the Methodist Church. A short period as a mechanic in the Crow's Nest Pass coal mines interrupted his studies, but he graduated from St. Stephen's College and was ordained in 1932. He was married to Jean K. Dunn in 1933. They did excellent work together on Edgerton, Donalda, and St. Paul's (Calgary) Charges.

In 1942 he enlisted as a Chaplain in the R.C.A.F., and for four years served in Canada and Great Britain. While on furlough toward the end of 1945 he supplied McDougall Church pulpit in Edmonton, and became minister there in February, 1946. For more than six years he invested all he had in the cause of the Kingdom of God as represented by McDougall Church, Edmonton Presbytery, Alberta Conference, and numerous Christian activities of the city of Edmonton. He attended General Council as a delegate at Hamilton, in 1952.

The funeral service at Red Deer Church was conducted by the Chairman of the Presbytery, Rev. H. P. Marston, and Rev. C. C. Armstrong, with Dr. G. H. Villett, President of Alberta Conference, delivering a fine suitable tribute. Interment took place at the Edmonton Mausoleum, with Dr. E. J. Thompson conducting the service.

A Memorial Service was held at McDougall Church, Edmonton, on Sunday, February 8th.

He is survived by his widow, Jean Katerine, Arnold (16), and Marjorie Ann (11), one sister, Miss Mary J., and one brother, Rev. Sidney, living in Cumberland, England, and another brother, Rev. J. W., of Westock, Alta.

J. W. B.

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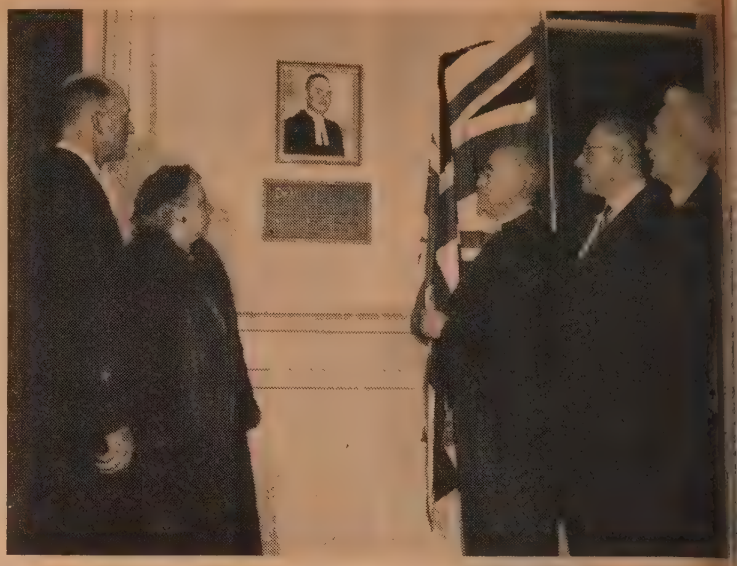

Taking part in the Rededication and naming of De Mille Hall, Chalmers Church, Windsor, Ont., were, left to right, Rev. J. T. Nichols, Chairman Essex Presbytery; Mrs. D. W. DeMille, Dr. C. W. DeMille, Mr. Morley Lawrence, Chairman of the committee conducting rededication service, and Rev. Alfred Yoeman, temporarily in charge of the Church.

Chalmers, Windsor, Rededicates Hall

At a special service on Sunday afternoon, February 15th, 1953, the Church Hall of Chalmers Church, Windsor, Ontario, was rededicated and named DeMille Hall to honour the memory of the late Rev. Donald W. DeMille, who died last year, and who was minister of the Church from 1947 to 1952. Rev. Alfred Yeoman, temporarily in charge of the congregation, opened the service with prayer. Other ministers taking part included Rev. S. Henderson, Rev. J. T. P. Nichols, Chairman of the Essex Presbytery, who preached the sermon, and Rev. F. C. McRitchie. The plaque and picture of the late minister were unveiled by his father, Dr. C. W. DeMille.

Mrs. Catherine Creed

The death of Mrs. Catherine Creed took place at Royal Columbia Hospital, B.C., on Dec. 10th, 1952. The late Mrs. Creed was born near Charlottetown, Prince Edward Island, in August, 1864. She was one of the pioneer women of the west, coming with her husband and family to the Netherhill district in 1908. Mr. Creed predeceased her in 1939, and Mrs. Creed continued to live at Netherhill until 1944, when she left to live with her daughter and son-in-law at the coast. In the early days of settlement in the Netherhill district the late Mrs. Creed was known far and wide for her hospitality and kindly nature, her frankness and sincerity. Always concerned for the welfare of the Church and Sunday School, she helped to organize the first Woman's Auxiliary of the former Methodist Church, and was a Life Member of the Woman's Missionary Society. She and her husband were active members of the United Church. Many of the student ministers of the early days will remember her hospitality. She did many acts of kindness known only to the recipient and God. In time of trouble she was always ready with sympathy and understanding.

The funeral service was held at Hamilton's Chapel, Vancouver, conducted by Rev. H. E. Horton, Vancouver, assisted by Rev. H. T. Allen, Haney, B.C., the service and burial being conducted at Netherhill by Rev. L. Scely.

She leaves to mourn her loss, her son Ira, West Vancouver, B.C., one daughter, Mrs. J. V. Anderson (Annie), Hammond, B.C., one brother, David McDonald, Chelsea, Mass., one sister, Mrs. George Creed, Milltown Cross, P.E.I., one foster son, Lloyd Creed, Portage La Prairie, Man., two grandsons, Donald of Flin Flon, Man., and Laurence of Portland, Oregon, two granddaughters, Grace (Mrs. D. Delday), Netherhill, Sask., and Kathleen, Mrs. Allen Katulka, Hammond, B.C., and six great-grandchildren.

Rev. Floyd A. Lawson

Following a cerebral hemorrhage suffered two weeks before his death, Rev. Floyd A. Lawson passed away on Jan. 1, 1953, New Year's Day, in Kingston General Hospital. He was in his 87th year. The late Mr. Lawson was the father of Donald F. Lawson of the staff of the Ontario Training School for Boys.

He was born August 29th, 1866, in Murray Township, Northumberland County, son of the late George and Catherine Lawson. He chose to enter the ministry of the Methodist Church, and later had United Church charges in Toronto, Stratford, and Granton. He also preached in Minnesota for some time.

For many years he served in the Ontario Temperance Federation and in 1924 became Field Secretary for Ontario for the Lord's Day Alliance. During that time he travelled through Ontario, preaching in over 300 Churches. He was active in this work until 1945, when temporary ill health forced his retirement. With Mrs. Lawson, he spent the last eight winters at the Missionary Rest Home, Mimico. Mrs. Lawson predeceased him on Sept. 15th, 1952.

Funeral service was held in Wooler United Church, Wooler, on Jan. 5th, with Rev. Wm. Fletcher officiating, assisted by Dr. Mansell Smith of Campbellford, who read the 23rd Psalm, also by Rev. McGrath, Toronto, who spoke on behalf of the Lord's Day Alliance, and Rev. Gordon Whitehorn, chairman of the Belleville Presbytery.

He is survived by five sons, Donald F., Morris, Lewis, Ralph, Newell, and three daughters, Mrs. Howard Williams (Katharine), Mrs. L. W. Brannon (Leila), Mrs. Henry McColl; also 16 grandchildren, one brother, W. A. Lawson, and one sister, Mrs. Charles Massey (Maude).

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Rev. Walter Cannon

ter an illness of two months following rebral hemorrhage, Rev. Walter Cannon emble, Ont., passed away on December , 1952, at the age of eighty-five years. Cannon was born in London, England, April 16th, 1867, where he spent the of his youth and attained his education. young man he enlisted in the British editionary Force serving in South Africa r Lord Bethune. Upon leaving the army trained for the ministry of the Con- ational Church, being ordained in that rch at Bournemouth, Rev. J. D. Jones g one of the officiating ministers.

Mr. Cannon served the Congregational rch in England for a few years, his last ge there being at Southampton, before ing to the Maritimes where he laboured he Congregational Church of Canada l 1915, when he entered the ministry he Presbyterian Church. He held pastor- at Webbwood, Gore Bay, associate ister in Collingwood, and in Sunderland. ering The United Church of Canada in 5, he ministered at Bradford, Bala, and ble, where he retired ten years ago. In gnition of his faithful service the Kemble gregation made him minister emeritus in 8.

His life was long and useful. His was a ministry for Christ, and the many people whom he came in contact were richly sed by his friendship and counsel. He urvived by his wife, the former Anne K. Fett, whom he married in 1905 at Alton, npshire, England, and their two daugh- , Mrs. T. A. Rundle of Barrie and Mrs. is. McGregor of Kemble. L. S. P.

Rev. Edward Baker

An eventful life came to its earthly close en on Oct. 20th, 1952, the Rev. Edward cer was called from our visible presence, be forever with the Lord. He had been nister emeritus of Meaford (Ont.) United rch from retirement in 1936. He was his eighty-third year.

Born in Birmingham, England, he was son of Joseph and Fanny Cann Baker. ning to Canada at the age of 16, he nt three years at Albert College, Belle- e, Ont., preparatory to entering Victoria llege, from which he graduated and was ained in 1903. His educational career s distinguished by many fine achieve- nts such as the Michael Fawcett award oratory in Albert College. In Victoria llege he won the Massey Bursary Prize General Proficiency; and others that est the fine quality of his glistening mind. His fraternal contacts made him a miliar figure in widening circles, among ich were his seven successive years as and Chaplain of Ontario West in the ange Lodge. He was conversant with emasonry, having the status of 32nd gree in that Order.

But he was at his best, as minister and stor, on his successive charges. His fields labour included Sundridge, Little Cur- nt, Newtonbrook, Huttonville, Markham, chrane, Meaford, and Dundalk.

He was a rare gardener, and when irement came he had skill in dealing with soil.

The funeral service was conducted in eaford United Church, which was filled th admiring and mourning friends. The v. J. Keith MacMillan, Owen Sound, Ont., airman of Grey Presbytery, presided, sisted by Rev. O. W. Holmes of Kemble d Rev. S. J. Mathers of Sutton. Rev. mer Kenny, D.D., of Guelph, gave the dress.

He is survived by his wife, the former a Black, and a sister, Mrs. Chas. Brown. C. E. K.

Mrs. Daniel Norman

Catherine Heal, wife of the late Rev. aniel Norman, D.D., passed away after a ort illness on December 20th, 1952, in rathroy Hospital, in her 82nd year.

She was born in Fullerton Township, the ughter of Henry Heal and Grace Pridham. rs. Norman's preparation for missionary rvice overseas was excellent. After gradu- ion from Mitchell High School and the ratford Normal School, she taught Public hool for a time. Then she attended the ntario Ladies' College, Whitby, and Vic- ria University, graduating with honours in odern Languages in 1896. After a course Ontario Normal College, she returned to e teaching profession.

In 1901 she was married to the Rev. aniel Norman, a former college classmate, ho had already served several years as a issionary in the Central Tabernacle, okyo. After a short time in student work, e Normans moved to Nagano City, where ey spent most of their long missionary areer in pioneer rural work.

A fluent speaker of Japanese, Mrs. Nor- an used the opportunity in many phases work. She gave devotional and religious ldresses; she taught western-style cooking a group, many of whom were not Chris- ans but through her influence were sym- athetic; at the request of the Government e taught English at various times and laces and helped supervise kindergartens. The Norman home was noted for its gracious ospitality, and Mrs. Norman made lasting iendships. After retirement, the Normans moved to Karuizawa, where they continued their work until the International situation worsened and they came home in 1941. Dr. Norman died in London, six months later.

Mrs. Norman has made her home with her daughter Grace in manses at Sharbot Lake and in Kerwood.

It must have been a great satisfaction that two of her three children returned to Japan as missionaries, and the third in diplomatic service among the people she loved. Surviving her are three brothers, Messrs. Reuben and Norman and Nelson Heal, a sister-in-law, Mrs. Hallie Norman, and a brother-in-law, Mr. Harvey W. Rogers; three children, Rev. W. H. H. Norman, still in Japan, Mrs. R. C. Wright, Kerwood, and E. Herbert Norman, in the Department of External Affairs, Ottawa; and six grand-children. Interment was in Maple, Ontario. L. S. A.

Dr. Isabelle McTavish

From Tributes by Rev. J. C. Mathieson and Rev. H. A. Frame

On Jan. 24th, 1953, in Princess Elizabeth Hospital, Winnipeg, Manitoba, Dr. Isabelle McTavish, missionary to China, died, aged 71 years. On her return to Canada in 1949 she settled in Winnipeg and became a member of St. Stephen-Broadway Church. During her long illness Dr. McTavish revealed the depth of her Christian faith and character. She suffered almost constant pain, which she bore with patience and courage, and looked death in the face, unafraid.

In 1915 upon her arrival in Honan, North China, as a missionary of the Presbyterian Church in Canada, Dr. McTavish was allowed little time for language study because of the demand for medical services, but she learned the colloquial language and several dialects quickly and entered into the life of the people. Her work was a wonderful combination of medical skill and sympathy, the expression of her deep Christian faith.

She trained and set up nurses' training classes and schools with high western standards; assisted in establishing Cheeloo University, from which hundreds of western trained doctors have been graduated.

Dr. McTavish knew the vicissitudes of war. She came through an early Communist uprising in Honan, the Japanese invasion, an internment, 1941-43, and after Hiroshima she was among the first missionaries to re-occupy Changtefu, where she continued her work under the fire of National and Communist troops. She was a leader in co-operating with Chinese Christians to form the Honan Synod of the Church of Christ in China.

If Chinese Christians could say a word amid their tears for a friend of their great suffering nation, they would say, "Wei vang she chi"—"For His sheep He gave His life."

Mr. George William Reid

George William Reid, agriculturist, of Admaston, died in Victoria Hospital, Renfrew, Ontario, December 26th, 1952, as the result of an accident.

He was born in Admaston Township in 1905, the only son of the late James Reid and Mary Wight, and was educated in the Admaston and Renfrew schools. In 1935 he married Audrey Graff of Chisholm.

As a member of Admaston United Church he contributed of his time, talents and gifts to its ministries. Mr. Reid served as treasurer for 20 years, elder for 17 years, member of the Committee of Stewards, Secretary of the congregation, Sunday School teacher, member of the choir, and Recording Steward of the pastoral charge.

The funeral service, held in Admaston United Church, was conducted by the minister, Rev. Alice Huff, assisted by Rev. G. Huff and Rev. G. Ward. Interment was in Admaston cemetery.

There remain to mourn his passing, his wife, three sons, David, Donald and Ernest; his mother, and three sisters, Mrs. Russell Briscoe of Northcote, Mrs. Duncan MacLaren of Bromley, and Mrs. John White of New York.

Those who were privileged to share his friendship will always think of his life as one of consecration and helpfulness in the Church and community. H. W. P.

PORT HOPE CHURCH, Ont., Rev. B. K. Cronk, minister, reported the largest number of new members received in any one year. 52 were received on Profession of Faith, 40 by transfer of membership. Other records were in the number of baptisms performed and in the amount contributed to the Missionary and Maintenance Fund, a total of $4,651.05 having been raised for this purpose. During the year a new three-manual Casavant organ was installed and paid for. Outstanding debts on the new furnace were also paid, leaving the Church entirely free of debt. The annual meeting was preceded by a pot luck supper. The outstanding event of the evening was an address by Rev. George Telford, D.D., President of the Bay of Quinte Conference.

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What People Say

Comments on New Paper

The first copy of **The Observer** arrived this morning in its new dress. First impressions are quite good, size, paper, set-up, etc. The Every Family idea is marvellous, and I believe will bring unforeseen advantages to the Church and its members.

The new paper is attractive in appearance with glazed paper, colour features, bold headings, clear type and index. Its articles have appeal and its coverage is amazing.

I think it is far too scrappy and not at all interesting. Certainly in my humble judgment it does not do credit to the United Church as an up-to-date journal.

I have just got the first edition of the paper in its new format and would like to congratulate you on it. It is a great paper.

March 1st **Observer** received. The informal heading gives more of a friendly approach, but what I like best is the better paper. It is easier to read and the cuts come out far better.

I think the issue is marvellous and will continue to lead us onward in our great tasks as United Church men and women, both ministerial and lay people who have served the Church many years or only a short time.

Congratulations on the "new look" of **The Observer.** As you say the pictures are clearer and the print easier to read. The smaller size is also an improvement.

You are to be commended on **The Observer's** "new look." I'm sure that it will have wider appeal to the families of our Church.

The glare of the shiny paper is harder on the eyes. The paper in the old was plenty good and had about double . . .

I wish to commend you on the new format of **The Observer.** It is a pleasure to read in its present form and much more manageable. To me, it is a real improvement.

I like the new appearance of **The Observer.** Good work. And all power to you and your committee to make the paper the force it should be in our Church.

ONTARIO

(*Continued from page* 2)

J. C. Cochrane, his predecessors who served the North.

There are many difficulties to face, some mines closing down, shifts of population, farming areas taken over by French Canadian Roman Catholics, Sunday drives of over 100 miles, competition of sports and a growing secularism and materialism. One young man has seven services a week, four on Sunday, three on week days. Yet there is loyalty to the larger work of the Church. The Lenten booklet, *The Christian and Peace,* by the Editor of THE UNITED CHURCH OBSERVER, was featured. In every Presbytery, givings to the Missionary and Maintenance Fund had increased, quotas had been accepted for Church Extension and the Training School. Aid-receiving charges wanted to have a share. The unity of the United Church was much in evidence. In discussions of the questionnaire on Church policy as to permanent Conference officials, there did not appear to be much relish for proposals of radical change. Presbyteries are jealous of their democratic rights. Yet there is small bondage to precedent—I heard of one Presbytery that held a meeting in a railway station. While millions of dollars are being spent on a prison farm and on an airport, little Churches and manses are being built by voluntary labour. Standards of values are topsy-turvy in some respects.

My visits to these Northern Ontario Presbyteries was in connection with THE UNITED CHURCH OBSERVER Every Family Plan. Great interest was shown, and a dozen congregations have enrolled already. Algoma Presbytery leads London Conference in congregations listing their families. Many questions were asked. Constructive suggestions for the paper were made, and I was given preferred places on the agendas. The cooperation of Presbytery chairmen and secretaries, conveners of committees on publications, the hospitality of homes lay and clerical, the fine spirit, good humour and a few new stories were an enrichment of experience and a reinforcement of faith and hope. Man is resourceful, overcoming zero weather with extension cords to keep motor cars warm over night. Likewise no little ingenuity is being shown in spreading the Christian faith and building Christian citizenship in these unsettled days. It is with the ambition to strengthen the Church and build a Christian nation that we seek to place THE UNITED CHURCH OBSERVER in 300,000 homes.

Courtesy "The Ottawa Citizen"

Civic leader, newspaperman and Christian gentleman, Alderman F. M. Journeaux was honoured Sunday evening, February 15th, at Stewarton United Church, Ottawa, Ont. Member of the Church for more than 40 years, an elder for 33 years and Clerk of the Session for 18 years, received plaudits from all sides, when he was presented with an address from the elders along with a purse. Shown, left to right, are: Mayor Charlotte Whitton, Alderman Journeaux, Rev. F. S. Milliken and Mr. W. Earl Tuck. The scroll before them is inscribed to Alderman Journeaux.

The Manual

The Manual was revised by the Secretary of General Council early in January as required by General Council. This 1952 edition can be obtained from The United Church Publishing House.

School of Church Music

The second annual School of Church Music is to be held at the Ontario Ladies' College this year during Easter week.

The programme has been arranged under the auspices of the Standing Committee on Church Worship of The United Church of Canada, and is directed to both Ministers and Choirmasters.

Most sessions will be for Ministers and Choirmasters, but in some cases separate sessions will be held.

For Ministers and Choirmasters: three lectures on, What is Worship? by the Rev. A. G. Reynolds; three lectures on, The Services of the Church and Their Music, by Rev. R. H. N. Davidson and Dr. S. L. Osborne; three lectures on Hymns and Their Use; all evening sessions.

For Ministers: a course on the Theology of the Ministry, lectures and discussions, led by the Rev. Prof. John Line of Emmanuel College.

For Choirmasters: workshop on Materials for the Choir, led by Dr. Osborne; lectures on Conducting and on Service Playing, under the direction of Mr. David Ouchterlony, Choirmaster-Organist at Timothy Eaton Memorial Church in Toronto.

The School will open on Monday evening, April 6th, with an address by Mr. J. J. Weatherseed—"The Church-Music Issue in Our Church"—and the sessions will conclude on Thursday, afternoon, April 9th. Accommodation including board and room is available at the College at reasonable rates.

Many registrations have already been received and there is still room for more; but since accommodation is limited, delegates are asked to send in their registrations at once. Address all registrations and inquiries to the School of Church Music, Box 675, Whitby, Ontario.

Carpet Wanted

Wanted—gift of carpet for Normetal, Que., Protestant Church in process of construction. Could use from eight square yards, which would cover chancel only, to eighteen square yards plus eight linear yards for aisle. Would some Church renewing carpet have this much—little worn—that could be salvaged? Write Rev. W. Patterson, Noranda, Quebec.

Communion Set Available

St. Paul's United Church, Cornwall, Ont., has a Communion Set to donate to some Mission or Church. There are five altar tables with covers, each holding 80 glasses. Communications should be addressed to G. L. Wallace, Clerk of Session, 316 First St. W., Cornwall, Ont.

Kaufman House, Cheltenham, Ontario. Holiday House for United Church Professional Women and their friends, will reopen early in April. The house is also available for small Conference groups and retreats.

● **Mr. Reg. Gardiner,** president of Local 1005, U.S.W.A., C.I.O., C.C.L., Hamilton, Ont., member of The United Church Board of Evangelism and Social Service, was present at the Lay Conference held in London, Ont., by the Canadian Council of Churches, and convened the Labour Discussion group. The university students were particularly interested in the discussions.

McLEOD STREET CHURCH, OTTAWA, ONT., Rev. A. D. Waite, minister. A successful year was reported at the annual meeting, with $24,255 raised, including $5,300 for the Missionary and Maintenance Fund, a new high record; $1,360 for the United Church Training School, and $1,000 for the Ottawa Church Extension Fund. Thirty-five members were united with the Church in 1952, bringing Church membership to 651. Alfred Day paid a tribute to Rev. A. D. and Mrs. Waite for the thoughtful and inspiring sermons and splendid leadership.

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Apply in writing, enclosing references, to Principal, Box 675, Whitby, Ontario.

PROFESSIONAL Woman Assistant needed in growing congregation in Portage la Prairie United Church by June 15th. Please contact Dr. M. G. Elliott, Secretary assistance to Minister Committee, Anderson Bldg., Portage la Prairie, Man.

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Births

CHISHOLM—Rev. and Mrs. P. B. Chisholm, Mahone Bay, N.S., are happy to announce the birth of a daughter, Joanne Roth, at the Fisherman's Memorial Hospital, Lunenburg, N.S., on February 22, 1953. Weight 7 pounds, 1 oz. A baby sister for Phillipa.

McLEAN—Rev. and Mrs. Robert K. McLean, Portage la Prairie, Man., have joy in the birth of a son, Robert Ian George, on March 3rd.

WATT—At the Skidegate Mission Hospital, Queen Charlotte City, B.C., February 13, 1953, to Dr. Wm. Donald and Mrs. Watt (formerly June Lines, Toronto) a son, William David.

WATT—On January 15, 1953, to Rev. George D. and Mrs. Watt (formerly Margaret Tait, Brandon, Man.) of Dungannon, Ont., a daughter, Valerie Margaret, a sister for Wendy and Donnie.

Pulpit Vacancies

The pastoral charge of Wyevale, Waverley, Simcoe Presbytery, will be vacant June 30th, 1953. Interested ministers please write Elmer W. French, Waverley, Ont.

The Provost United Church pulpit will be vacant May 1st because the present minister is joining the Chaplaincy service. Interested ministers write Earle G. McDonald, Secretary, Provost, Alta.

Newtonville three-point pastoral charge will be vacant at the end of this Conference year. Present minister retiring. Contact L. H. Barton, Newtonville, Ontario.

Wellington St. United Church in downtown Brantford, Ontario, requires a minister commencing July 1st, 1953. Interested ministers please write J. H. P. Richards, 112 Cayuga Street, Brantford, Ont.

Strathmore United Church will be reconstituted as a one-point pastoral charge June 30, 1953. Interested ministers please write Ralph Anderson, 13 Malcolm Circle, Dorval, Quebec.

The pulpit of the Centennial-Rouge Hill-Fairport charge (Toronto East Presbytery) will be vacant May or June. Ministers interested are invited to write to Richard Joliffe, R.R. 1, Highland Creek, Ont.

Pastoral vacancy Keremeos charge, July 1st. Inquiries are invited. Write R. B. Sheridan, Secretary, Keremeos, B.C.

Bridgenorth pastoral charge vacant July 1, 1953. Pastor retiring. Please write Carmen Bell, R.R. 4, Peterborough, Ont.

Port Lambton pastoral charge, Lambton Presbytery, will be vacant June 30, 1953. Interested ministers please write Mr. H. E. Stewart, R.R. 4, Wallaceburg, Ont.

The Milk River and New Dayton pastoral charge will be vacant June 30, 1953. Interested ministers please write to Earl Wagness, Milk River, Alberta.

Pastoral Charge of Airdrie desires minister next July 1. Three appointments. Interested ministers apply E. Bosomworth, Airdrie, Alta., for further details.

Mountain View, Vancouver, seeks a minister July 1st, 1953. Write Miss Jessie Martin, 4496 Walden Street, Vancouver 10, B.C.

Calvary United Church, Hamilton, Ont., requires a minister commencing July 1st, 1953. Interested ministers please write Roy Brooksbank, 489 Dunsmure Ave., Hamilton, Ont.

Minister for Mersea four-point charge in Essex Presbytery. Apply to Mr. Eric Ford, Blytheswood, Ont.

Admaston Pastoral Charge, Renfrew Presbytery, now vacant. Ministers interested, write James Campbell, Recording Steward, R.R. 1, Admaston, Ontario.

The Pastoral Charge of Lawrence Station, Ont., United Church is vacant. Three Churches. Duties to commence July 1st, 1953. Any minister interested communicate with D. E. Carroll, Secretary, Iona Station, R.R. 3, Ont.

Coaldale United Pastoral Charge, Lethbridge Presbytery, will be vacant June 30th, 1953. Interested ministers please write C. A. Shrumm, Box 28, Coaldale, Alberta.

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Mr. H. C. Weston, Sarnia	10.00
Mr. H. D. Callum, Sarnia	50.00
Welland United Church	204.75
Miss Edna E. Manning, Peterborough	5.00
Delta United Church, Hamilton	209.10
Mr. and Mrs. Harry E. Wiles, Toronto	10.00
Cosburn Avenue United Church, Toronto	56.44
Miss M. Eva Linklater, Toronto	10.00
Miss Agnes M. Roulston, Toronto	5.00

ST. JOHN'S UNITED CHURCH STRATFORD

"Anonymous" (10 donors)	8.90
Mrs. G. C. Kilgour	1.00
Mr. M. F. Siberry	2.00
Miss A. Packert	1.00
Miss N. Packert	2.00
Mr. and Mrs. R. Brock	1.00
Mr. K. M. Selby Johnson	5.00
Mr. and Mrs. John Ross	4.00
Mr. and Mrs. Ralph Ellison	2.00
Mr. James Preston	10.00
Mr. and Mrs. F. J. Cullum	5.00
Mr. and Mrs. R. W. Barrett	50.00
Mr. and Mrs. Slemmon	3.00
Mrs. J. Shivas	10.00
Mrs. Ann Kelly	5.00
Miss M. J. Stewart	5.00
Miss I. Stewart	5.00
Mr. J. Galloway	2.00
Mr. and Mrs. Geo. A. Green	2.00
Miss Jessie S. Elliott	10.00
Mrs. R. L. Ward	2.00
Misses D. and Z. Kehna	2.00
Mr. I. C. Hill	5.00
Mr. C. A. Corrie	1.00
Miss Ethel Wynne	2.00
Mr. Wm. Wiley	5.00
Mr. E. G. Davis	1.00
Mr. Geo. D. Sidwell	1.00
Mr. and Mrs. Ralph Dallner	1.50
Mr. W. G. Pugh	5.00
Mr. Wm. Anderson	2.00
Mr. and Mrs. E. J. Smith	5.00
Miss O. McMillan	2.00
Miss C. Stewart	10.00
Mr. and Mrs. W. Douglas	1.00
Mr. and Mrs. F. D. McInnes	5.00
Mrs. J. B. Somars	1.00
Mr. and Mrs. N. R. Knight	10.00
Mr. Harry Wreford	5.00
Mr. A. Schwalm	1.00
Miss Audrey Goldner	3.00
Mr. H. Earl Day	1.00
Mr. T. Phillips	1.00
Mr. C. N. French	5.00
Mr. J. Thwaites	3.00
Miss Elsie Haines	2.00
Mr. and Mrs. R. R. Swanson	10.00
Mr. and Mrs. Wm. Kinkade	5.00
Mr. and Mrs. E. J. Ellicott	1.00
Mr. and Mrs. Geo. F. Thompson	25.00
Mrs. J. Skinner	1.00
Mr. and Mrs. Fraser Gibb	4.00
Mrs. E. Porteous	1.00
Miss M. L. McPherson	5.00
Mrs. Thos. Green	1.00
Mrs. J. D. McNaughton	5.00
Miss M. E. McDermid	5.00
Mr. W. J. Near	5.00
Mr. A. E. McKennitt	1.00
Mr. K. Thompson	5.00
Mr. R. Jesson	1.00
Mr. and Mrs. W. R. Burnett	1.00
Mr. and Mrs. Joe Tarr	2.00
Mr. and Mrs. K. Ellicott	1.00
Mr. S. K. Young	1.00
Mrs. D. V. McPherson	2.00
Mr. H. K. Siberry	2.00
Rev. and Mrs. A. G. Donald	5.00
Mrs. C. N. Borthwick	1.00
Mrs. K. Cockburn	5.00
Mr. and Mrs. Bert Kinkade	5.00
Mr. and Mrs. Walter Mitchell	1.00
Miss Marion Green	1.00
	318.40
Mrs. M. Whitelaw, Guelph, Ontario	5.00
Dr. G. E. Reaman, Guelph	10.00
Miss A. Clark, Guelph	5.00
Mr. and Mrs. L. A. Birk, Guelph	5.00
Miss Verna Birk, Guelph	10.00
Miss Isabel Millar, Guelph	5.00
Rev. D. G. Paton, Guelph	5.00
Miss Nettie Royce, Guelph	1.00
Miss Helen Brydon, Guelph	3.00
Mr. E. N. Young, Guelph	5.00
Mr. Frank Paul, Appleton	5.00
Mr. J. M. Stewart, Toronto	10.00
Mr. Horace C. Johnson, Toronto	50.00
Mrs. H. Brown, Toronto	20.00
Miss E. Arnold, Toronto	10.00
Miss A. B. Mackay, Toronto	10.00
Mrs. B. Charteris, Toronto	5.00
Mission Circle, Division St. United Church, Owen Sound	15.00
Mrs. F. Wood, Toronto	5.00
Dr. and Mrs. W. Spence Jackson, Toronto	12.00
Mr. E. N. Cowferthwaite, Oakville	30.00
Continuation School of Richards Landing	19.50
Mr. and Mrs. A. Fowler, Simcoe	10.00
Erskine United Church Sunday School, Toronto	25.00
Mr. D. J. Cosford, Toronto	10.00
Miss Mary Gibson, Toronto	5.00
Miss Agnes H. Staples, Toronto	5.00
Laidlaw United Church, Hamilton	117.40
Mr. and Mrs. W. S. Wiegand, Preston	20.00
Miss H. B. Home, Toronto	10.00
Mrs. T. Bradshaw, Toronto	25.00
"N. L. J.," Toronto	25.00
Dr. R. J. MacMillan, Toronto	25.00
St. George United Church, St. George	92.25
Bellefair United Church, Toronto	343.35
Whitby United Church (additional)	243.00
Washington United Church, Scarboro (additional)	73.00
Mr. R. Lloyd Bell, Toronto	25.00
Saugeen Indian Mission, Southampton	39.00
Mr. J. Wooff, Foam Lake, Sask.	10.00
Ladies Aid of Hoosier United Church	10.00
Mr. J. I. Bell, Kerrobert	10.00
Mrs. Thos. McManus, Madison	10.00
Young Women's Service Club, Maymont	15.00
St. John's United Church, Regina	62.70
"Anonymous," Yellow Grass	50.00
Mr. B. C. Armstrong, Medicine Hat, Alberta	20.00
Mrs. George H. Brooks, Sr., Arthurette, New Brunswick	10.00
Mrs. R. L. Tucker, Hatley, Quebec	15.00
Miss Aileen D. Cassidy, Montreal	25.00
Gore Ladies Aid, Thurst	50.00
Mrs. Henry Black, Westmount	100.00
Mrs. Rob. Rodgers, Alexandria, Ontario	50.00
Rev. and Mrs. Duncan McRae, Alexandria	10.00
Central Church Glee Club, Barrie	15.00
Central Church Choir, Barrie	25.00
Mrs. A. Lennox, Barrie	5.00
Mr. Gordon Barker, Barrie	5.00
Mrs. E. W. Mumberson, Barrie	2.00
Mrs. Lois Stainton, Barrie	1.00
Mr. Robt. Parker, Barrie	5.00
"A Friend"	2.00
Mrs. James A. Kempt, Beamsville	15.00
Bridge Street United Church, Belleville	393.79
Mrs. Norman Rickard, Newcastle	10.00
Miss L. Sexsmith, Port Hope	25.00
Miss Agnes Bleakley, Bowmanville	5.00
Mrs. R. D. Whitmee, Bowmanville	5.00
Mrs. C. M. Carruthers, Bowmanville	10.00
Miss Clara Allen, Bowmanville	10.00
Miss Margaret Allen, Bowmanville	10.00
Mr. Ed. Doidge, Bowmanville	20.00
Mr. Herbert A. Galbraith, Bowmanville	5.00
Miss Margaret E. McGregor, Bowmanville	10.00
Mrs. D. S. McGregor, Bowmanville	5.00
Mr. Kenneth Werry, Newcastle	10.00
Mrs. John Cox, Bowmanville	5.00
Mr. Sam McAllister, Bowmanville	5.00
St. Paul's United Church, Bowmanville	28.00
Melville United Church, Fergus	118.00
Centenary United Church, Hamilton	179.00
Hawkesbury United Church	115.00
Hawkesbury United Church W.A.	100.00
Pointe Fortune United Church W.A.	25.00
Cassburn United Church	28.00
Miss R. B. Rorke, Kemptville	10.00
Mr. and Mrs. John Cameron and Donald, St. Helens	4.00
Mr. and Mrs. W. R. Farrier, Whitechurch	2.00
Mr. and Mrs. J. G. Gillespie, Whitechurch	5.00
Mr. and Mrs. W. R. Chapman, Whitechurch	4.00
St. Andrew's United Church, Millbrook (additional)	20.00
Miss Marion Coombs, Mimico	25.00
Westside United Church, Owen Sound	25.00
Miss Amy West, Owen Sound	5.00
Mr. Wm. Crawford, Owen Sound	2.00
Mrs. Wilfred Armour, Perth	2.00
Mrs. Agnes Black, Perth	2.00
Mr. and Mrs. Gordon Black, Perth	10.00
Mr. and Mrs. A. W. Cowie, Perth	2.00
Mrs. Wm. Cuthbertson, Perth	2.00
Miss Isobel Conboy, Perth	1.00
Mrs. Eva Craig, Perth	5.00
Mrs. Wm. Gallagher, Perth	10.00
Mr. and Mrs. Thos. Hossie, Perth	10.00
Mrs. Agnes McLean, Perth	1.00
Miss Grace Millar, Perth	5.00
Mr. and Mrs. Jas. A. Miller, Perth	2.00
Miss Ella C. Maxwell, Perth	1.00
Mrs. Wilhelmina Moore, Perth	10.00
Misses Elizabeth and Allison Palmer, Perth	10.00
Mr. and Mrs. Albert Ribbink, Perth	5.00
Miss Elsie Walker, Perth	1.00
Mr. and Mrs. J. W. Wilson, Perth	10.00
Miss Walton and Mrs. Elizabeth Ovens, Perth	5.00
Mr. and Mrs. W. Taylor, Perth	5.00
"Anonymous"	3.00
Mr. S. M. Simpson, Port Dalhousie	2.00
The Roseneath Men's Club	1.00
First United Church, St. Catharines	531.00
"J. M. P.," St. George	20.00
"H. M. P.," St. George	15.00
Strathroy United Church, Strathroy	130.00
Don Mills United Church, Toronto (additional)	10.00
Dr. and Mrs. L. E. Jaquith, Toronto	25.00
Mr. Arthur Phillips, Toronto	50.00
Miss Rowena Phillips, Toronto	20.00
Mr. Murray G. Brooks, Toronto	10.00
Miss Margaret H. Martin, Toronto	3.00
Mr. J. Patterson, Toronto	10.00
Bloor Street United Church, Toronto	122.00
Mr. J. G. O'Neill, Toronto	10.00
The Robinsons, Toronto	10.00
St. Andrew's United Church, Toronto	428.30
Utterson C.G.I.T., Muskoka United Charge	7.00
Allensville Prayer Group, Muskoka United Charge	22.00
The Church Home for Girls, Winnipeg, Manitoba	25.00
Mr. Alex. Murray, Woodstock, Ontario	20.00
Wroxeter United Church	39.00
Sinclairville United Church W.A., York	10.00
St. Thomas-Wesley United Church, Saskatoon, Saskatchewan	277.30
Mrs. E. L. Huston, Calgary, Alberta	10.00
Miss Iva Smith, Edmonton	10.00
Mrs. Mary M. Laverty, Edmonton	15.00
Mrs. Annie H. Watson, Aldergrove, British Columbia	2.00
Mrs. B. L. Smith, Courtenay	10.00
Miss Dorothy S. Jackson, Vernon	10.00
Kimberley United Church	15.00
Zion United Church Sunday School, Ashcroft	3.00
Mr. A. G. Hatcher, St. John's, Nfld.	10.00
Mr. G. E. Little, Campbellton, New Brunswick	10.00
Mr. James G. Craig, Campbellton	10.00
The Bridgewater Bulletin, Bridgewater, Nova Scotia	200.00
North End Mission, Halifax	20.00
Arkite Club of Central United Church, Yarmouth	15.00
Mr. and Mrs. E. G. Giddings, Murray River, P.E.I.	25.00
Angus United Church, Angus, Ontario	60.50
Young People of Cottam United Church	15.00
Burkholder United Church, Hamilton	29.50
Ladies Evening Auxiliary, Inglewood United Church	61.00
Bethel W.A. of the Kenilworth Charge	20.00
Kerwood United Church, Kerwood	53.05
Rev. and Mrs. S. J. Bridgette, Lambeth	10.00
Milford Pastoral Charge	122.90
"Two Members," Southminster United Church, Ottawa	10.00
Rev. G. S. Gervan, Renfrew	2.00
Mr. F. W. Best, Renfrew	5.00
Mr. Thos. J. Reid, Renfrew	5.00
Miss Marjorie Stewart, Renfrew	10.00
"Anonymous"	20.00
Mr. Clarence Moore, Renfrew	10.00
Mrs. J. B. Lindquist, Renfrew	10.00
Miss Mary S. Gourley, Renfrew	10.00
Mr. C. D. Parnell, Renfrew	4.00
Mr. Percy W. Powell, Renfrew	50.00
Total	$31,482.85